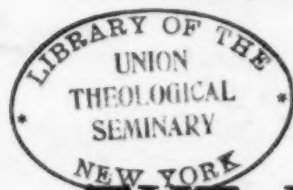


*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*



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# The CHRISTIAN CENTURY

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## EDITORIAL

### A Lenten Prayer—For the Courage of the Cross

AS WE WALK with Thee, dear Master, on the descending way of Thy sorrow and humiliation we are ashamed of our selfishness, our shallow piety and our cowardice. Thou hast called us to have fellowship in Thy sufferings, yet how slight is our part in that high adventure in which Thou wentest forth to prove Thy soul. With what cautious reservations have we committed ourselves to Thy discipleship. We have followed Thee afar off, timid and fearful, keeping ever open the way behind us for easy escape when our companionship with Thee became troublesome or dangerous. Oft, trembling under the taunts of men, we have declared that Thou wast of no concern to us, and we have even denied that we knew Thee.

How little have we understood Thee! Here at Thy pierced feet we make confession of our sin. We have worshipped Thee, but we have not believed in Thee. We have called Thee Lord, Lord, but we have not done the things Thou didst teach us to do. Thou hast been to us as an idol, and we have brought Thee our praise and our gifts, but we have lacked courage and faith to order our steps by Thy law of love. In manifold ways we have shared in the falsehoods of a society that knows Thee only by name, and we have taken profit of those injustices which support the order of this world. The sword has been our glory, and our minds have been clouded by the delusion that we could advance Thy kingdom by violence.

Canst Thou forgive us, O Master? Canst Thou still save us who have been so long time with Thee and yet have not known Thee? We plead for Thy pity, for the renewal of Thy faith in us. Here at Thy cross, we stand. Open for us the fountain of hidden power of which Thou dost drink. Show us Thy vision of reality. We would learn those things

which life can teach us only at the cross. We would know for ourselves whether there be One who stands within the shadow keeping watch. Make us willing to pay the price which thou didst pay. Share with us Thy courage, Thy loyalty, Thine utter devotion, Thine impregnable faith. Release in and about our lives those mighty spiritual forces which have borne Thee to this infinite event, that we may find in our cross of love as Thou didst find in Thine the supreme law by which a strife-torn and warring world may be reconciled with itself and find peace and justice and gladness in a fellowship of brothers. For Thy name's sake. Amen.

### Will the Movies Clean Up?

WILL HAYS, Presbyterian elder and movie manager, says the movie magnates have opened a bureau for the reception of criticisms and suggestions on the morals of the films. He also says that they have agreed that no one of them will film a story rejected, on moral grounds, by another. He thinks moral progress in the business is marked and that the future is well assured. He believes the movies are now cleaner than the current fiction. Dr. Charles Scanlon, chief of the Presbyterian board of temperance and morals, does not agree with his brother, Elder Hays. He thinks things have been getting worse instead of better in filmdom, and that, too, since Elder Hays took charge. He was the prime mover in the recent national conference held in Washington on the problem. The consensus of judgment there was in agreement with his. We are inclined to agree with Dr. Scanlon. When a young actress in Chicago was asked why she refused to accept her own uncle's offer of a contract to make pictures, she replied that she would be glad to act in clean



film plays, but that no way was open to her to choose which kind she could act in. Pressed further on the question she said simply that the cause of unclean films lay in the fact that men with unclean minds made them. Asked if that was true in her uncle's case, she replied frankly that it was. There is a world of truth in this young actress' observation. Since time began men of unclean minds have tended to commercialize recreation and entertainment. Pleasure runs easily into dissipation. There are plenty of people to patronize the risqué and all too often it pays to furnish it. The world of pleasure-seeking will not automatically clean up the movies. It will have to be done by the pressure of public conscience.

### Bishop Manning Is All for Unity

THE BUSIEST ADVOCATE of church unity in the United States just now is the Protestant Episcopal bishop of the diocese of New York. Preaching in a Presbyterian church in that city, while the preacher from that church was in the pulpit of the cathedral of St. John the Divine, the bishop is said by the newspapers to have "asserted his belief that the time had come for a greater and nobler Christianity than ever before, which would bring Protestants of all denominations, Catholics and other faiths together in a new fellowship." The cathedral, according to the bishop, "should stand for this vision of church unity and should come more and more to embody the ideal of 'a house of prayer for all people'." Crowds that have exceeded its vast capacity are said to have come to the cathedral on the three Sunday afternoons that distinguished non-Episcopalians—first Dr. Cadman, followed by Dr. Campbell Morgan, and he, in turn, by Dr. Mott—have been preaching there. If it had not been for the episode of the Rockefeller letter, Bishop Manning would have multitudes believing that he, and the church of which he is a distinguished leader, is on the point of taking decisive steps toward an enlarged, liberalized and unified Christianity. In the light of the letter, however, and the bishop's reply to its moderate suggestion that a "house of prayer for all people" might have a few from outside the Episcopal fold on its board of property directors, this new presentation of the bishop simply will not wash. It is a good thing to have Dr. Cadman and the others preaching in the cathedral; it is a good thing to have the bishop talking about the losses that come through division and calling for unity; it is a good thing to take any step in any direction that will make more clear the absurdity of the present situation. But the man on the street has still to be convinced that these words and these gestures really mean anything. And we share his skepticism.

### The Cathedral Is for Church Regularity

WHILE HE IS THUS AT WORK dispelling the impression of the Rockefeller incident, Bishop Manning might well be praying to be delivered from his friends. Three non-Episcopalians preaching on Morning-side Heights, and the bishop himself preaching in a Fifth avenue "conventicle," may look like plausible window-

decorating. But the illusion passes when the words of the bishop's strongest journalistic supporter are studied. The Living Church, organ of that branch of Episcopalianism in which the bishop probably finds himself most at home, comes to his defense with a rush of wrath that produces plainer speech than denominational organs generally use. This paper, after declaring that The Christian Century and some other papers owe the bishop an apology for their treatment of his former statements concerning the cathedral, makes the status of that building clear: "What the Episcopal church is, that the cathedral must exhibit. It cannot be more perfect than the institution that gives it life. . . . It must always stand preeminently for loyalty to the institution that gave it life. . . . In short, the primary function of the cathedral is to present to the world, in the most complete and perfect form that is possible, the religion of the church that built it. And the interpretation alike of that perfection and of that religion must always be that of the bishop of the diocese. It is his official seat, his capitol, his clinic." Together with much more to the same purport. This is too clear to admit of misunderstanding. It shows just what interpretation must be applied to the slogan about "a house of prayer for all people." It means that the cathedral is, and must be, exactly what we have said it is, a denominational church, and a very narrow denominational church at that. Incidentally, the same paper, in its zeal for Episcopalian denominationalism, does the cause of truth a service by puncturing the claim of the Washington cathedral to a breadth that the New York cathedral does not possess. It states that the practice of having others than Episcopalians as trustees of that church was abandoned in 1908. In Washington, as in New York, what is being promoted as a democratic and community center of worship is just another denominational church, only costing more than most denominational churches cost.

### Another Angle to America's Family Problem

WHILE DISCUSSION CONTINUES as to marriage and divorce in the United States, and the need, or otherwise, of a federal law to bring uniformity into the situation, the Russell Sage foundation has provided a new feature for the debate. Leaving out of consideration all marriages in which the parties are over sixteen years of age, the foundation, after a careful national survey, states that more than two-thirds of a million persons now living in this country have been child brides, less than sixteen when they married, or have been married to brides under that age! Nor is this a condition resulting from immigration. The great majority of these child marriages have been contracted by native whites of native parentage. In New York, New Jersey, Pennsylvania, Kentucky, Louisiana, Virginia, Florida, Maryland, Rhode Island, Tennessee, Colorado, Idaho, Maine and Mississippi the legal minimum age of marriage is only twelve years for girls and fourteen for boys. In many states no better evidence of age is required than the affidavit of one of the applicants for a marriage license. The present total of 667,000 child marriages is being increased yearly by thousands. Nobody denies the seriousness of the divorce evil in this country.



But there is no general agreement as to what should be done about it. This foundation report may suggest one sort of preventive measure. Large numbers of marriages are bound to go on the rocks when they are entered into by children too young to comprehend the seriousness of the steps they are taking. In New York a bill now before the legislature seeks to remedy this situation by providing that, in order to legalize a marriage between minors, there must be an order from a judge of a children's court or a surrogate. That is a step in the right direction, although it will hardly be held to be a very long step. But it is evident that those interested in social problems in every state owe it to the children to look up the marriage laws, and where they are found to be lax at this point, to start in motion the forces that will protect against this sort of needless social sacrifice. On another page we print the detailed plan of action which the foundation suggests for consideration in every state.

### "Christians" Prevent Turkey From Going Dry

**"PUSSYFOOT"** JOHNSON has made a study of the state of the prohibition issue in Turkey. Islam's code prohibits the use of intoxicants. There has been a good deal of casuistry used in regard to the prohibition but the new regime endeavored to make prohibition laws. This they were unable to do except as the influence of other European nations was withdrawn from active Turkish affairs. Prohibition followed the French out of Cilicia and the great powers out of Constantinople. Then a snag arose through the left-over international arrangement for liquidating the national debt. This was a six-power agreement for the collection of revenues and the payment of certain creditors. Collections did not keep up with demands for payment. A big brewery, foreign owned, offered tempting means to cover the difference. A native temperance society was formed to fight all projects to cover debts by licensing foreigners to conduct a liquor traffic, but, as a crafty Turk explained, they concluded that as the Christians did most of the drinking anyhow, it would not be so bad to let them drink themselves to death while the Turk paid his debts with the Christian's money. Of the twenty-one newspapers in Constantinople, sixteen are Turkish and six foreign. All the Turkish papers are friendly to prohibition and three of them are aggressively so. All six foreign journals are wet. Mr. Johnson believes that the gradual emancipation of the government from debt to outsiders will again bring prohibition. In the old days most of the wine-shops were conducted by Greeks and the interchange of Greeks for Turks will reduce the clamor of that vested interest—a modicum of good in a great human tragedy.

### Mobilizing the Negro Catholics

**A**N ASSOCIATION KNOWN as the Federated Colored Catholics of the United States has been organized for the Negro members of that religious communion. Its numbers have grown greatly under the pressure of the Ku Klux Klan. Here is another of a number of evidences of irrationality on the part of beshrouded

fanaticism. The fight on the Catholic church has driven tens of thousands of nominal Roman Catholics into activity and increased the membership of Negroes and aliens by thousands. One hierarch smiled serenely to an inquirer who broached the klan question and replied to his query as to how he felt about it by saying that it was greatly strengthening Catholicism. There are now more than a quarter of a million Negro Catholics in this country. The colored man is cordially invited to mass and worships with his white brothers without any sense of discrimination or denial. In some cities advantage has been taken of the occasion of klan heroics quietly to do personal work among the colored population. Sunday church advertisements have stressed the fact that there is no color line at Roman Catholic worship. Now the colored communicants are being organized into this new association to promote the claims of the church upon their fellows. A Catholic Hampton has been founded at Ridge, Maryland, as the Cardinal Gibbons Institute. The federation will make this educational undertaking its special work and promote the understanding of common problems. The one thing that stings the modern race-conscious Negro as does nothing else is the assumption that his blood is inferior and that it brings the taint of inferiority to every one in whose veins it flows. He sees this assumption registered in the practical exclusion of his race from religious services in all churches but his own, and is bound to look with favor upon the appeal of the church that removes the ban when it uses that removal as propaganda.

### Captain Hibben Wins a Double Victory

**T**HE PROTAGONISTS of militaristic regimentation of mind as well as body are not faring so well these days. Two years ago, when hatred and fear of Russia were at their height, the Boston Transcript printed a series of articles by the late R. M. Whitney, Washington director of the super-patriotic American Defense society, in which John Haynes Holmes, Harry F. Ward, Captain Paxton Hibben and numerous others were severely arraigned for their devotion to the principles of the Declaration of Independence and their humanitarian attitude towards Russia. Dr. Holmes, by threat of a libel action, forced immediate retraction of a particularly offensive reference to himself, while Captain Hibben, to whose activities for the salvage of Russian children half a newspaper page of abuse, personal and political, was devoted by the Transcript, likewise brought suit for libel. The Transcript, however, managed to delay settlement in the case of Captain Hibben, while Secretary of War Weeks, a close friend of the owners of the paper, ordered an investigation into the fitness of Captain Hibben to retain his commission in the reserve corps of the United States army. For over two years, Captain Hibben has fought this sinister combination to a complete victory. On February 7, his commission in the officers' reserve corps was renewed by the war department. On February 19, the Boston Transcript published a statement in which it had "pleasure in recording" not only that "nothing against Captain Hibben's personal character was brought out by the investigation. It may there-

fore be assumed to be above reproach," but "that the allegations that he is a radical and that he has socialistic tendencies are not in accord with the enviable record of this officer during the war as shown by his efficiency reports, ratings, and exceptionally fine letters of commendation from officers of unusual standing." The Transcript was compelled to go even farther, and to publish Captain Hibben's own declaration made to the board of officers trying him on Secretary Weeks' order: "Should you decide that a reserve officer cannot hold 'radical' beliefs of the kind I have here set forth, and express them freely, and at the same time hold himself in readiness to serve his country in time of need as an officer in his country's army, then I must give up my commission in any case." The service that Captain Hibben has rendered those who are periodically subject to the attacks of the super-patriots is incalculable. Too frequently these have neither the time nor the means to combat a wealthy corporation owning a newspaper or the temerity to stand squarely against a powerful combination of official influence and publicity. Captain Hibben has demonstrated that one who takes his courage in both hands can yet prevail.

### The Statistical Illusion

ONCE A YEAR, about three months after the record of the preceding year has been closed, when the statisticians have had time to add up their columns, the deluge of church statistics descends. And once a year solemn comment is made on the gain in this and the loss in that item, on the significance of this advance and the cause for that retreat. This comment is carried on against a chorus of claims and counter-claims; charges and denials; displays of denominational elation or bitterness. The churches are just now in the midst of this annual statistical furore. The Methodists seem to be leading by about the proceeds of six or seven first-class tabernacle revivals, but the Baptists will not give up the contest without a struggle. There is hardly a denomination that does not find some way to juggle the figures—by the use of a percentage here, or a proportional change there—that redounds to its fame. Our Roman Catholic friends stand on the sidelines and make rude remarks about the proceedings, being especially pointed in their references to Dr. H. K. Carroll, and his methods of figuring "constituency" from "population" for the Federal Council lists. At the other end of the scale, our Unitarian friends are almost equally caustic. And at no point can you find a church that is thoroughly satisfied with the reports. The Christian Century has printed the statistics as released to the press. It printed the recent religious census of the new congress. The chances are that, in its attempts to give its readers the news of the religious world, it will print other material of even less value. But not a whole lot of it. What difference does it make as to whether there are forty-five or forty-six million church members in this country, or as to whether there are a hundred thousand more Methodists than Baptists or a hundred thousand more Baptists than Methodists? What difference does it make whether there are ninety Methodists and only a third as many Episcopalians

in congress? Not a bit! The thing that matters is that, with so many millions of church members, the life of the United States should be so far from Christian, and with so large a representation of churches in our congress, our legislative life should stumble along on such a low level. The sooner the churches get over the notion that a recitation of figures is an evidence of religious power, the sooner will they be possible agents through which the spirit of a living God can work.

### The Inevitable Cross

JESUS DIED because he wanted to live. One of the earliest Christian interpretations admits that such an idea is a stumbling-block to some people, and foolishness to more. Yet it was the idea of Jesus. Somewhere, at some time, he came to believe that only through death could he make his message immortal. From that moment the cross was his goal. Literally, he embraced death.

It is doubtful whether Jesus started his public ministry with its tragic end in view. He seems, rather, to have started it with a supply of clear ideas, and a confident belief that those ideas could be so preached that men would generally accept them and that our common life would be altered thereby. The early months of the career of Jesus were filled with an attempt to make men see that his message was true, and that it could be lived.

Jesus started, naturally, with an effort to present his ideas to the religious leaders of his time. Almost at the beginning he had the opportunity to deal intimately with the spiritual possibilities bound up in one of the best representatives of that class. Nicodemus gave Jesus as fine a chance as any young religious reformer could have wished. Nicodemus knew there was something lacking in the old order; he was sufficiently in earnest in his search for something better to seek out the teacher from Galilee. Jesus had the better part of a night, free from all interruptions, in which to make plain to Nicodemus the revelation he had to bring. And Nicodemus went away utterly unenlightened. "Can a man enter a second time into the womb"—even into the womb of his age? Nicodemus was right. It was impossible—for him. Jesus saw it was impossible. After his experience with Nicodemus he knew that he could never change the spiritual outlook of men through the chiefs of the sanhedrin.

Later, Jesus had his opportunity to see what could be done through implanting his message in the life of a man of power. Again, the opportunity was as hopeful as he could have wished. From first sight, we are told, Jesus loved the young man. The potentialities wrapped up in him by virtue of his youth, his wealth, and his personality must have made a tremendous appeal to the Master. But when he applied the test, he saw how hopeless it was. The kind of a revelation Jesus held in trust could not depend for its proclamation on the support of the powerful. They might turn

away sorrowful, but, in the ultimate test, they turned away.

Disappointed in the places where he might have expected to find understanding and support, Jesus turned his mind in the same direction that many another teacher has chosen. The trouble with Nicodemus and the young ruler and the sort of people they represented was that they knew too much. They knew that the kind of life Jesus depicted simply could not be lived in this world; that the kind of powers on which he told men they should rely simply could not be depended on in a crisis. So Jesus concentrated upon the group which had meanwhile become personally attached to him. They did not know enough to recognize the impossible. His choice was not the eccentricity that many commentators have declared; it was sober sense. Even at that, it nearly failed. By the time he set his face to go up to Jerusalem, Jesus must have known how near that last attempt was to failure. There was immediate connection between his choice of death and the talk of thrones and of precedence within the circle of his intimate disciples.

Immediate connection, we say. For three years Jesus had been testing his revelation in the life of his time. Humility; love; brotherliness; an utter reliance on spiritual forces; an inner transformation that should make all the rest possible—and at the end of that time he could not put his finger on a single soul who certainly understood his message! It became clear that some measure must be taken to dynamite the false prepossessions holding sway in the minds of men, and to show, beyond all misunderstanding, what he meant by the good life and how he meant that life to be achieved. He thus came to see the cross as an integral, an inevitable, part of his mission. The revelation of the grain of wheat took possession of his soul. He stormed Calvary.

It is of more than passing worth to remember that, almost at the last moment, he was tempted with an alternative road. After he had reached the city of his death, he was brought word that certain Greeks sought him. A whole new horizon must instantly have opened before him. Had these Judeans, these Galileans, proved too restricted in their understanding to receive his message? What of it? Here were representatives of a people characterized by unique mental alertness and irresistible spiritual curiosity. Here was an opportunity to establish contact with a culture where minds were avowedly looking for some new thing. It would not have been difficult to interpret this newly opened vista as a call from God. But not so Jesus. By that time he was utterly convinced that his kind of a revelation had no chance through the ordinary medium of teaching, no matter what the audience. It had to be lived. Rather, it had to be died. We have no record that he even received the Greeks. "The hour is come," he said. But for what? "Except a grain of wheat die . . ."

He died deliberately. He refused any alternative road. He gathered up the fabric of his life—what he had taught, what he had done, what he had been—in

one supreme act which, with true intuition, Christian study has in all subsequent ages somehow felt to have been a supreme disclosure. Himself he could not save. In no other way could he make men believe that the powers which he had preached could survive over the powers that he found men obeying. He delivered himself, therefore, to the final obscenities which those earthly powers could devise. He believed that he should emerge in victory, but the hours on the cross showed how completely he took the chance of death.

Men can regard Calvary, if they will, as a piece of supreme courage. Probably such an idea comes closest to expressing the thought of most men in this age as to what happened there. But it was not only courage. It was wisdom. St. Paul called it the wisdom of God, and by that phrase has made many look on it askance, as being interpretable only in terms of some other-world mysticism. It was not that. It was wisdom of the sort by which men must live here and now if our social life is not to crumble at last to ruin. "He that will lose his life, the same shall save it," is not a piece of mysticism for saints and heroes," Mr. Chesterton has written, "it is a piece of everyday advice for sailors or mountaineers. It might be printed in an Alpine guide or a drill book. This paradox is the whole principle of courage; even of quite earthly or quite brutal courage." And without a supreme courage, the new life that Jesus came to reveal can never have its chance among men.

A hundred thousand preachers will stand before their fellows next Sunday to maintain that, blasting mockery that it must have appeared to all men on that first Good Friday, the cross was, indeed, the way of victory for Jesus. They will declare that he was right when he chose that method of carrying forward his adventure for the hearts of men. They will say that the way of the cross is still the way of salvation. It is very easy to say. Men have been saying it for a long time now. How many of us believe it? How many of these same preachers believe that there is any necessity connected with the cross? That there is any inevitable connection between a Calvary and the ministry of a new life? How many of the churches that have ordained these preachers actually believe that the revelation of the grain of wheat has superseded the revelation of the scribes and Pharisees? A few weeks ago a simple man, who makes no claims to theological learning, suggested to one denomination that a good test of its Christian character would be its willingness to lose its life in the lives of others. Ever since he made the speech that man has had the opportunity of reading the comments of others, explaining that of course he could not have meant what he said.

There are really two phrases that sum up the whole of the conflict that took place in the hour when Jesus turned his face toward Jerusalem. "A man must live." You can still get a heavy majority vote for that. It is the rock on which almost everything that characterizes our present life is built. It is a rock firmly embedded. It is never going to be picked easily out of the soil of our humanity. It will have to be blasted out. Calvary



was the blast. A man must live? No! says Jesus. A man must die! He must commit himself utterly to the guardianship of the spiritual powers, and when that brings him, as inevitably it will, into conflict with the powers of the present age, there is no choice, there can be no compromise. Then a man must die.

## Law-Breaking to the Glory of God

**T**HERE IS NO GREAT NOVELTY in the action of the Tennessee legislature in passing a bill prohibiting the teaching of evolution in the public schools and tax-supported institutions of that state. Other legislatures have attempted to do the same. But the governor of Tennessee has made a contribution to the science of jurisprudence in connection with his message to the legislature on the subject. The governor favors the bill; he has signed it; it is now law in the sovereign state of Tennessee. It is now unlawful to teach at the tax-payer's expense "any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals." It is unlawful not only to deny the fact of the divine creation of man but even to deny the story of it as found in Genesis. Genesis is not only good theology; it is also good history. The legislature and the governor have said it.

The governor's contribution is two-fold: first, a definite course of reasoning as to the place the Bible holds in the legal system of his state; second, and much more important, a statement of what he means to accomplish by the passage of this bill. The closing words of his message are as follows:

Probably the law will never be applied. It may not be sufficiently definite to permit of any specific application or enforcement. *Nobody believes that it is going to be an active statute.* But this bill is a distinct protest against an irreligious tendency to exalt so-called science and deny the Bible in some schools and quarters—a tendency fundamentally wrong and fatally mischievous in its effects on our children, our institutions, and our country.

It appears, then, that in the opinion of Gov. Austin Peay there are two kinds of laws: active statutes which are intended to be enforced, and non-active statutes which are designed merely as protests against something. This particular law will please the anti-evolutionists, and the declaration that it is not meant to be an "active statute" will comfort the evolutionists with the assurance that no inquisition is to be established and that anyway the bill is so badly drawn that it probably could not be enforced. He does not say that it is badly drawn, but any bill is badly drawn if it is "not sufficiently definite to permit of any specific application or enforcement." So everybody ought to be satisfied and a unanimously grateful constituency ought to stand behind the governor in his next campaign.

Not going to be an "active statute." We thank thee, governor, for teaching us that word. It helps to explain many things which have been hazy in our minds,

and opens the way to the clarification of many persistent puzzles in American law-making and law-breaking. We see now that we have been unwarrantably harsh in our judgment of men whom we have uncharitably deemed law-breakers. There are, for example, the people who, ignoring the speed laws, drive their automobiles fast and furiously to the danger of all pedestrians. They have grasped the idea that speed laws are not "active statutes" but are simply intended as a "distinct protest" against speeding—an exhortation, in short, rather than legislation. Then there are our thirsty neighbors who do not give that measure of obedience to the eighteenth amendment and the Volstead act that we have been in the habit of supposing that all laws should command. Their course would be very reprehensible if this were an active statute. But now we can see that it was probably never so intended. It is merely a temperance speech, a protest against inebriety. Everybody knows how difficult is its "specific application and enforcement"—and of course there is no enforcement of a law except specific enforcement—and there are millions who are confident that this is "not going to be an active statute." Hitherto they have had to bear a certain amount of odium as scofflaws, with only such defense as they could derive from the assertion that it is a foolish and oppressive law. Most Americans, however, have clung to the old-fashioned notion that individual nullification is an impractical program if there is to be any government at all, and that a law that is worth passing is worth enforcing. It is not impossible that Gov. Peay's distinction between active and inactive statutes may also help to clarify and standardize practice in regard to the exercise of the elective franchise by persons of African descent in certain states.

At any rate, now that the principle has been laid down, it is obviously capable of indefinite extension and application. Perhaps the next step to be taken in the evolution (beg pardon; we should not have used that word) we mean the development—of this new principle of jurisprudence, ought to be to determine what authority shall be competent to decide whether a given statute is to be active or inactive. Clearly it will not do to leave it a matter of individual caprice, as in the case of the Volstead act and the speed laws, and not every executive can be trusted to make the classification as promptly, as confidently, and as wisely as Gov. Peay has done in declaring the anti-evolution statute to be "inactive." The courts are so bound by tradition and by their oaths to enforce the laws that they would be seriously handicapped in performing this function. It is a difficult problem. We can only hope that the enlightened statesman who has discovered and so clearly stated the principle will continue his study of the theme and suggest some practical and reliable criterion by which all men may readily know which laws are intended to be enforced and which are simply protests against something which the executive and legislative branches of the government consider dangerous.

We alluded above to the train of reasoning by which

the governor of Tennessee supports the conclusion that the teaching of evolution is a peril to the state. The question of the truth or falsity of the theory does not enter into this argument very conspicuously. It even appears, though he does not say so, that it might be more dangerous if it is true than if it is false. The propositions may be linked together thus: 1. The constitution of the state of Tennessee declares that "no person who denies the being of God or a future state of rewards and punishments shall hold office in any civil department of this state." (Tennessee has not yet had its Bradlaugh case.) 2. Future rewards and punishments must be meted out "obviously by those laws which God has revealed to us." 3. The laws of God "have been revealed to us in the Holy Bible, if at all" (Fie, fie, Governor, why "if at all!") 4. "Therefore our civil institutions are directly related to the Bible and our whole scheme of government is inseparably connected with it." 5. "The integrity of the Bible in its statement of man's divine creation is denied by any theory that man descended from any lower order of animals."

The sum and substance of this argument seems to be that it is necessary to have an inerrant Bible to provide an indisputable basis for that belief in future rewards and punishments which the constitution of Tennessee makes a condition of office-holding.

## The Decorations

### A Parable of Safed the Sage

WE JOURNIED, I and Keturah, far over the Sea, and there were days when the Ocean misbehaved, and Keturah said, The Pacifick hath need of a New Name. And there came a day when we beheld Islands lifting their heads above the waters. And there came out from the Shore Airplanes and dropped on our deck the newspapers of that morning and hailed us with a Salute the sound whereof was Aloha.

And we went down to Breakfast, that we might be ready to land. And before we were come to land there came a Boat and on it men who entered the place where we sat at meat, and they said, We would see Safed and Keturah. And they hanged Wreaths about our necks. And our friends who were of the Passengers applauded. And I and Keturah we walked the Deck and tried not to look as Proud as we felt.

Now it was not long until most of the others had Wreaths about their necks, also, for the folk in that Island have a Gracious way of greeting those that journey thither.

And all that day, wherever we went, they hanged other Wreaths about our necks. And they took not away those that were already there, so that we were not unclothed of wreaths but clothed upon, so that that which had withered was swallowed up of new life.

Now when we had come unto the close of that perfect day and we lay down weary and happy in an Hospitable and Generous Home, I spake unto Keturah, saying, I wonder if it is this way when we approach Heaven, and

whether there be Angelic Airplanes that shall float above us and drop upon our Deck the latest news of that Unending Morning, and if there be there a Band stationed upon the Dock to welcome us with Sweet Musick, and friends whom we have known elsewhere to cast Wreaths about us.

And Keturah said, When we were once in Rome, did we not see something upon one of the Tombs in the Catacombs that spake of Heaven as a place where they Decorated those who came thither?

And I said, Keturah, thou rememberest well. For the tomb whereof thou speakest was of a Roman matron whose name was Ulpia, and her husband spake not of her as having died, but as having been Wreathed with a Decoration.

And Keturah said, It was a beautiful thought.

And I said, I wonder if by any chance that old Roman had ever sailed beyond the Sunset and seen Hawaii.

And Keturah said, That could not have been, and it mattereth not for it is the same beautiful idea, and it is good that even now they Say it With Flowers.

And I said, Even as that old Roman wrote, *Ulpia decorata est*, so would I have it said of us, now and in the future:

*Keturah et Safed decorati sunt.*

## VERSE

### Boughs

GOD must have loved the boughs of trees;  
He swung them toward the sky,  
With hands to fondle every breeze  
That urgently goes by.

He must have loved their leafy hands,  
He gave them birds to hold;  
He gave them dreams to strew the land  
In leaves of red and gold.

He must have loved them mightily:  
He made their arms so strong  
That they could wrestle with the storm  
Enduringly and long.

God must have loved the boughs of trees:  
He swung them toward the sky . . .  
—He must have made one doubly strong  
To hang vile Judas by!

HOWARD MCKINLEY CORNING.

### Intimations

IF LIFE is but a dream of joy and beauty,  
A dream that fades as night bedims our vision,  
How rare its prize! How shall we seize and love it—

Till Terror holds us!  
And if it be a glimpse of life eternal,  
The portal to a world of starry grandeur,  
How blest the day of our expectant waiting—  
Till Love enfolds us!

THOMAS CURTIS CLARK.

# The Reality of the Unseen

## A Lenten Lecture\*

By Sir Oliver Lodge

IN EVERY TOWN and village throughout the land are buildings, not for habitation but for worship—altars to an unknown God they have been rather cynically called. But, whatever they are, they are a testimony to the gropings of humanity after something higher, a longing for something larger and more satisfying, than the urgent things of daily life. Here in this city of business are similar structures, testifying to a sense of some great reality beyond—beyond this present earth, this present life, and the commonplaces of every-day existence and laborious effort. In these buildings we are told that we are immortal beings, with an infinite destiny. We are told that we are helped and guided and affectionately regarded by beings infinitely higher than ourselves; and we are told that the things seen are temporal, while unseen things are eternal.

### NO HALF TRUTHS

Do we believe these things, or are they idle tales or pathetic fancies, the outcome of hopes and fears, the outcome of a longing to escape to something better and higher, something higher than anything that our senses tell us of? We are even told that a lofty Being took flesh and dwelt among us, to reveal to us the kind of government to which the universe is subject, to assure us that it is permeated with loving kindness and tender mercy, and that if humanity would only open its heart and mind and will, to perceive the real truth of things and to act accordingly the kingdom of God would descend upon earth and the divine will would be done, not only in heaven, but here in our daily business upon earth. So it may some day be, unless our aspirations are misled and futile. Those statements are either true or false. There are no half truths in the universe, and it would be well for us to make up our mind and realize that if they are true they are exceedingly important. There may be errors in detail and in mode of statement, but I am convinced that those statements are in the main true, and being true are profoundly important. So I am privileged to speak in three lectures of the burning truth and reality which lie at the heart of this visible cosmos and give it its vital meaning. Naturally, I must approach these things, not from the side of revelation, but from the more prosaic side of science; and I enter to-day upon a rapid survey of the universe as revealed to us by five or six senses, our ordinary senses, and as inferred and apprehended by our thought and mind. To-day I speak of the reality of the supersensuous, that which does not appeal to our senses.

\*During this Lenten season Sir Oliver Lodge has been delivering from a church of England pulpit, Christ church, Greyfriars, London, a series of three addresses. Throngs are hearing his messages. We believe that the eminence of Sir Oliver in the realm of science invests his interpretation of the spiritual life with such significance that, though sharing not at all in certain of the theories of mediumistic spiritualism which he holds and elsewhere propounds, we have satisfaction in presenting a specially reported text of his Lenten addresses. The other two will follow in successive issues.

What do our senses directly tell us of? The main senses are touch and sight and hearing. Take the sense of hearing first. What does it tell us of? It really tells directly of nothing but the vibrations of the air. Nothing affects our ears but vibrations of air. We infer from those vibrations a great deal, but that is the direct means of access to that kind of reality that we get into our mind through our ears. We must have the mind to apprehend it, to interpret those vibrations. The amount of interpretation is wonderful, and we do it without effort. Through a long, long ancestry we have learned how to utilise the vibrations of the air.

Then take the eye. What is it that affects the eyes? Nothing but the quivering of the ether vibrations, vastly more rapid than those of sound. The sound vibrations are some thousands per second; the light vibrations are millions of millions per second. They are studied in science as vibrations. The wave length is known; the rate of vibration is known. They are akin to the wireless waves with which we are now getting familiar—except that they are so much shorter and more rapid. The eye is a receiving instrument. We get through it the vibrations, which we have then to interpret; and strangely, our mind can interpret and infer all manner of things; infer the external world, infer other worlds, infer all that we know in light and color and visibility. These things are really miraculous, only we get so used to them. To think that that little sense-organ in the eye will give us all that information! How indirect it is; how strangely insignificant apparently the means that we have for perceiving these things! If anyone told us that we were going to a world where we could feel the vibrations of the air and the quiver of the ether, we should not know what it meant. We know now all that it means, so much so that we forget the mode by which it is arrived at.

### INSIGNIFICANCE OF THE MATERIAL

And then touch—our material sense. It tells us of matter. Does it tell us of matter? Strictly speaking, it tells of force. You infer matter. Here again is inference. All you are conscious of is resistance. I presume that children in extreme youth make experiments on the world, bumping up against things, realizing that there are obstructive things; and thus we acquire our sense of matter. This sense of matter dominates, dominates some of us over much. We begin to feel that there is nothing else existing. People have thought that—that the universe was made of matter and nothing else.

Now I want, not to inform you but remind you, that the material aspect of things is extremely insignificant. Take anything that you like—a picture or a poem or a piece of music. What is a picture, physically, in itself? Chemical substances which we call pigments arranged upon a canvas. Examine it with a microscope: that is all that you will see. You will see no picture, but you will see the material side of the picture; you will see the canvas and the pigments.



But they were arranged in accordance with a design in the mind of the artist, and what you want to appreciate when you look at the picture is not the pigments and the canvas; they are only like the vibrations that we get, the means of exciting our mind; if we have a mind at all akin to that of the artist, we may be able to get from his ingenious arrangement of material things something of what may be called the soul of the picture. I am not using the word soul in any very accurate sense, but you see what I mean—the kind of thing that was put there by the mind of the man, his conception of things, the message that he wanted to convey. Do we receive it? It depends upon us, it depends upon the percipient. An animal has the same senses that we have. It is instructive to remember that our senses came from our animal ancestry. They are for the purpose of escaping our enemies, I suppose, and collecting our food. That is their primary object. They began very low down in the animal creation. They have all got ears and eyes; they have got smell a good deal better than we have. But what do they interpret? Have they the mind to interpret as we do? If an animal looks at a picture will he understand it? No. You take a dog to a concert, does he hear Beethoven? No, he hears noise. Some people are in the same predicament. You see the mechanical part of music—what is it? Vibrations, up and down in those organ pipes, or the scraping of a bow on a fiddle. Insignificant, but given the interpretation, given the genius of the conceiver, the composer, who has put together that concatenation of sounds, and you may have emotions aroused of the utmost magnitude.

#### TRIVIALITY OF THE SEEN

The things seen are trivial; the unseen things are majestic. A poem when it leaves the author is black marks on a bit of paper. It would mean nothing unless you had the receiving mind. But the interpretation, the inference, that which is not in the seen or felt, that which is only in the mind, that is the poem. Not on the material side at all, but on the—well, you may call it the spiritual side, the psychical side, the mental side; not the material side, not the things you can touch, handle, see, or hear are the realities; the realities lie in the unseen. You observe, as I pointed out to you—you know it, I merely remind you of it—these things are a parable.

In the stress of daily life we miss much. In London nowadays it is not easy even to see the stars. In the country you can see them better; in the country there are some wonderful spectacles. At Salisbury Plain the whole of the heavens are open on a clear night—a majestic revelation of other worlds. My view of Salisbury Plain is that it was a plain when England was all covered with trees, forests. People mostly lived among the trees, saw little of the sky. They got to Salisbury Plain, they felt they had a revelation of the universe, and they erected a temple—Stonehenge. They felt that that was the place for worship, worship very primitive and very likely misguided, but still a sign of something outside of and beyond daily life. The ancients saw the same sky that we see, but they did not have the same revelation. They did not know the stars were other worlds; they thought they were only specks of light. We know, astronomers have taught us, that what we

are seeing is world upon world innumerable, right away into infinity. Some of those wisps that we can hardly see except with the most powerful telescope—the light has taken 100,000 years to come; the light that we now see started before the Pyramids were thought of.

It is a wonderful universe! You may say, "But that is seen." Yes, it is seen, but a very little would have stopped us seeing it. The air might have been opaque; sometimes it is, the air might have been permanently opaque, we should not have known a thing about all those worlds, we should have thought this world was all, and any being better informed than we would have said, "What a miserable idea of existence those people have down there!" Yes, and how do you know they don't say that now? We have had that revelation: but do you suppose we have had all revelation; do you suppose that we are able to appreciate everything that is to be appreciated, that we have any real conception of the majesty of things? I doubt that very much. We have learned many things, but there is an infinity more we may learn.

#### MATTER NOT REALITY

We might go deeper into the nature of matter which some people, in order to stem what they call materialism, decry; but matter is itself a revelation. You do not see in matter the reality of things. If you could see these pieces of matter as they really are it would be like looking at the midnight sky. Matter, we have now learned, is exceedingly porous, consisting of separate particles, electrons we call them. The ultimate units of matter are scattered far away from each other; they are not in contact; there are great spaces between them, as big in proportion to their size as the planets in the solar system. The atom of matter is like a solar system. You know it, it is a commonplace of the newspapers now, though we could not have said it twenty years ago. There is a nucleus, a positive unit at the center, and round it the negative electrons are revolving, like the moon revolves round the earth, like the planets revolve round the sun; not in the least crowded, there are heaps and heaps of room.

In my youth the atom seemed so small it could hardly have a structure; it was thought to be the ultimate unit of smallness, hopelessly too minute. It never can be seen by a microscope; it is far too small for that. The atom is never seen. It does not appear to our senses; it is all inferred, but inferred with perfect security and certainty; no scientific man doubts about it. That atom is itself built up of electrical units, and we find, on studying these units and the way they revolve round the nucleus, that they are subject to law and order, just as the planets are. The planets obey the laws of astronomy, so do the electrons inside the atom. There is an astronomy of the atom now beginning—more than beginning, growing up. It is an amazing revelation that the very atoms of matter are as full of law and order and complexity as is the solar system on a gigantic scale. The one is the revelation of the infinitely big, the other of the infinitely small, but the law is the same in both. And the law in the distant worlds is the same. We find the same atoms obeying the same laws right away past Orion and the Pleiades into the depths of space, showing one definite Mind running through it all—one universe.

Is not that a reality worth considering? How little we did know of this earth—how little we do know of this earth; how much there is to know, and how much already we are beginning to learn. The doctrines that have been taught by religion are being confirmed, not in every detail, but in their fulness, greatness, majesty, by the scientific explorers. I tell you these things are a reality. And the inference that has to be drawn is beyond our conception. We are not limited to our senses. We utilize our senses, we learn about the universe through our senses, but the real interpretation and understanding of it is in our mind in the supersensuous, where lies reality.

#### THE UNITING ELEMENT

If there were nothing but the atoms of matter they would be all separated from one another; there would be no coherence, no solid objects, none of these worlds that I have been talking about. There is something to weld them all together. They are welded together by gravitation, by cohesion. The atoms are not separated, but united, united by the ether of space. We call it the ether, it does not matter what we call it, but there is a something which fills all space, which welds the universe into a cosmos, unites the worlds into systems, unites the atoms into solid bodies and crystals and other figures of beauty. The ether is the uniting element. It is also the informing element. It brings information by light; it is the vehicle of light; it connects up the worlds which otherwise would be detached and separated. Now the ether makes no appeal to our senses, no appeal to our instruments; it is entirely an inference; so much is it an inference that I have known people, men whose judgment is to be regarded with respect, to doubt its existence. Well, doubt does no harm. It is not bad to doubt the existence of something, because that leads you to make experiments and try to ascertain what the truth is. But you will find, and nearly every one of them is beginning to find, that the ether is an absolute necessity. It has to be inferred, or the facts that we know could not be explained. It is very easy to deny it, and it is easy not to see it.

In the daylight the stars are there, but you do not see them because the daylight blinds your eyes. Well, many of these things I have been referring to our eyes are blinded by. With the cares of this world, the ordinary things of existence, we have not time to think of these things always. It is the business of some few men to think of them. It has been my business to think of scientific things all my life, and therefore I have a right to say the result of the cogitations and the experiments and the brooding and the meditation. It is my life-work, and I say that. I realize that the stars are there in the day-time, though we cannot see them, and that these things are real, though we have no senses for their appreciation. Sometimes one gets a glimpse of a vision into the beyond, a vision of reality. I have stood on a peak in Switzerland and seen the valleys shrouded in mist, nothing visible but mist; and then a breeze, and the mist opens out, the curtain rolls away, and the beauty of the valleys and the pastures and the snow mountains comes out as a vision, a heavenly vision, a vision of extraordinary beauty. It was there all the time, but we did not see it; and then the mist rolls in again and you

return to ordinary life—and go back to a hotel and have lunch. That is the kind of glimpse we sometimes get into the realities eternal, and then the curtain comes down. "Open his eyes, that he may see."

It is the same with the relation of matter and mind, body and soul. This body is but an instrument, an instrument of the soul. The matter body is not the only body that we have; there is the ether body also, a permanent body. The ether that I have been speaking of is not an evanescent thing; it is a permanent, a perfect thing. Matter can disappear, can decay, wear out. We have reason to think that matter can actually be destroyed and go away in radiation. The sun, we are told by astronomers, is losing 4,000,000 tons of its matter every second, in order to generate the radiation in which we bask—of which we get only a small fraction. The radiation is spread in all directions in space. Four million tons a second—it makes very little difference to the sun; it will go on doing that for twenty or a hundred million years or more without any appreciable change. But still, is not this an extraordinary amount of matter to be destroyed? It is turned into the ether, turned into radiation. I do not suppose that I have made that clear, but I want you to realize that there is something here about matter, that it is evanescent, that it has imperfect properties. Friction, waste of energy, dissipation of energy—that belongs to matter. There is no such thing in the ether. When I come to speak more about the ether body you may get a notion of how it is that we may be able to survive the dissipation of this matter-body. The things seen are temporal; unseen things are eternal.

## The Rev. Dr. Asherton

By George M. Gibson, Jr.

**I** PASSED the night in the parsonage at Delltown where, on invitation of the pastor, my former college mate, I had gone to tell a group of Sunday school workers that their task was in changing paganism to Christianity, and therefore necessarily revolutionary. I was delighted to see Bert after these few years since he, my senior by a short stretch, received his degree with honors and departed to be about his Father's business, leaving me to another two years of lecture schedules.

He's done quite well in his Father's business. He's the Rev. Dr. Asherton now, still in his thirties and popular. The Delltown appointment is the object of envy of many an older itinerant,—“a cultured and substantial people” is the characterization. Bert's church runs like a lubricated mechanism. Efficient budget drives and twenty minute sermonettes, diction as faultless as his attire, mark him as “our progressive young minister.” Yes, he's done well and is still doing it, and I'm glad to see it. By some psychological transference my ego is inflated by his success. He will continue to do well and, within a few more years, preachers at conference will stand around in little groups between sessions quoting “the Rev. Dr. Asherton.” And I will listen detachedly for a spell, then say, “Now when Bert and I were in the seminary together . . . .”

We had sandwiches and grape-juice in his well-appointed

library, talking until the hour grew late. One confronts crassness in villages such as mine and this was my intellectual debauch. The Rev. Dr. Asherton is more than a student. He's brilliant, too. He sparkled. With my address of the evening as a source our talk drifted like a stream along the tortuous line of least resistance, down the long-drawn landscape of modern liberalism. We appraised the current literature of the newer Biblical interpretation; discussed the most recent heresy trials; analyzed a program of persecution now in effect in our alma mater; eulogized the martyrs of modernism; and deplored the conquest of the air by fundamentalist broadcasters.

Still drifting, our talk flowed on to the stormy waters of the social order. We delineated its paganism with hideous realism. We talked problems—child labor, race, war, industrial strife, competitive ecclesiasticism—and conjectured on the far-reaching revolution demanded by the principles of Jesus. What a flaming liberal was Bert! His was the crusader's flashing eye as he painted the gorgeous panorama of the ideal order!

The hall chimes sounded two o'clock before the stupor that foretells slumber had thickened our brains. My host ushered me into the guest-chamber and lingered a bit at the door. And then, by his parting pleasantry, so sorely disappointed me.

"Good night, George," he said, with a hospitable smile. "I hope you rest well." Then he laughed as he turned to go. "It wouldn't do for our congregations to hear to-night's talk, would it?"

So he was among those who draw the adroit line of diplomacy between private thinking and public utterance, who clothe their real and finer selves with a tight-girt esoteric alb!

On the table lay a Bible inviting perusal and I opened it at the phrase, "and thy neighbor as thyself." I wondered, as I snuggled into the linen, how Bert would have handled that. With a broad sweep, no doubt, of moving generalities, ending with a poetic peroration. And I suppose the fundamentalist would say "Amen," and the capitalist wipe his eyes, and the klansman would make his way to the chancel after the benediction and say, "Fine sermon, preacher. Brotherly love. That's what they need. F'rinstance, as I was saying to Maggie, those gol-darned, toe-kissing Catholics. . . ."

The Rev. Dr. Asherton is honest in thinking that there are babes who cannot stomach meat. And he may be right. It may be the secret of his success in his Father's business. But before I slept I prayed a little prayer to Jesus the crucified heretic for courage to do what he has put into my heart.

## Christ, Our Religion

By William Pierson Merrill

*I am the way, and the truth, and the life—John 14:6.*

IT IS NATURAL to distrust one who thrusts himself forward. We instinctively discount the worth of one who says "I" very much. What then shall we think of Jesus? Did anyone else ever so confidently and calmly offer himself as important, even essential? Who else ever made so much use of the first personal pronoun? Run over his great sayings: "I am the door"; "I am the bread of life"; "I am the light of the world"; "I am the good shepherd"; "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Take this text: "I am the way, the truth and the life." That is the same as saying, "I am religion." What shall we think of one who talks in such fashion about himself and his own importance and place?

It is an evidence of the divine nature and authority of our Lord Jesus Christ, more potent even than many of the proofs we rely upon most readily, that he could say such words, and be met, not with incredulity and derision, but with adoration. Let any other character in the history of the world, even the greatest and most honored, stand and say, "I am the resurrection and the life"; "I am the way, the truth, and the life"; "Heaven and earth shall pass away but my words shall not pass away"; and we would pity him for his megalomania, or despise him for his vanity. Jesus says it, and we fall at his feet and worship. Somehow it does not detract an atom from his humility, his meekness and lowliness of heart.

Two centuries ago and more, the Grand Monarch of that time said, "I am the state"; and while many bowed, and a few were impressed, thoughtful men knew it for the vain boast of a braggart. When he died, the people followed his body to the grave with curses. Within a hundred years his own nation rose, and gave a terribly effective answer, in blood and fire, to his boast. So men meet unfounded claims. But nineteen centuries ago, a carpenter from Galilee, with a little following of plain men, said, "I am the way, and the truth, and the life"; and the days of his birth and of his death are honored increasingly every year, and every year the number grows of those who look on him only to worship him as God. What other explanation is there than that Jesus was what he claimed to be?

I.

I have stated that to say, "I am the way, the truth, and the life," is equivalent to saying, "I am religion." Is not that true? Suppose you could somehow go to all the religious people you know, and ask each one of them, "What is religion?" You would get a bewildering variety of answers, for each soul has the inalienable right to see God for himself, and to come to God for himself. But the great bulk of the answers could be readily classified under three heads.

First of all there would be some who would answer, "Religion? Why, religion is a way. It has to do most of all with conduct, with what we do and how we live.



The essential thing in religion is morality," they would say; "religion is a way." There is truth and value in that answer. Certainly there is no true religion that does not make a difference in the way one lives his life. Morality is inseparable from religion. A very large part of the message of the great prophets has to do with conduct, how men live. One of the earliest names for the Christian movement, before the name "Christian" was thought of, was, we learn from the New Testament, "The Way." It was as if, looking at that little original company of Christians, people instinctively said, "They are different; they live and think and act in a special way."

It is a good answer, so far as it goes.

A second group would be found, who would say, "Religion? Why, religion is a *truth*, or a system of truth. What marks the Christian is what he believes, what he holds to be true. Christianity is a doctrine above all." There has always been, in the church, a large and strong group that would give this answer, as on the whole the best. There is truth and value in this view. Religion would not get far or do much, unless it had at its heart some great, sure beliefs, truths, about God and duty and the soul and life, about sin and salvation from sin. Those who say religion is a truth, give a strong and splendid answer, so far as it goes. A third group would answer, "Religion? why religion is *life*. It is not something put *on*, but something put *in*, a spirit, an inner experience. It is 'Christ dwelling in the heart by faith.' It is 'the life of God in the soul of man.' It is, more than it is anything else, a spiritual experience." There is truth and value in that answer. Religion is life—the whole Bible says so; the heart of man knows it to be true. Indeed, if one must choose among these answers, taking one and rejecting the others, perhaps he may better take this than either of the others. To many of us religion is life, even more than it is truth, or way, if we must choose.

If we must choose; yes! But that is exactly what we must not do. To take any one of these three as an adequate answer is a mistake. Each is insufficient. They belong together. And Christ and his gospel put them together. This is the word of the Master, "the way, *and* the truth, *and* the life." The saying is the more significant that it was given in answer to a request for one of the three things only. "How shall we know the way?" asked Thomas; and Jesus answered, adding truth and life to way. It is as if he said, "You need more than way; you must have way and truth and life all together, fused, blended in one experience." In fact, Christ our Master does two wonderful things for us in this saying. The first is to show us clearly that religion is not one of these, but all three; that each needs the others.

Is not that the fact? Plain proof comes from seeing what happens to religion when any one of these elements crowds the others out. There have been, and are, bodies of religious folk that have stressed and emphasized the idea that religion is above all the way; that its chief concern is with conduct. They have slighted truth and life; they are hazy as to doctrine, and cold as to spiritual experience. And there is a sterility, a deadness, a self-righteousness, a lack of warmth and passion, about them which makes us think of William Watson's characterization of the church—

"Outwardly splendid as of old;  
Inwardly sparkless, dull, and cold;  
Her strength and fire all spent and gone,  
Like the dead moon, she still shines on."

A religion which is only a way is not enough. Confucianism is only a way. Christianity is a way; but it is more, vastly more.

Nor is it hard to find instances of religious bodies, or parties, that have held that religion is truth, so completely, so all but exclusively, that they have slighted and neglected the way and the life. There are men, and parties, there have been denominations and ecclesiastical bodies, so intent on doctrines as to identify their "little systems" with essential Christianity, and to belittle moral conduct and spiritual experience. And always there is an intolerance, a bitterness of spirit, a pride of opinion, a cold and barren dogmatism, about such parties and groups which bear irrefutable testimony to the defectiveness of their religious ideal. Mohammedanism is a dogma. Christianity is more, immensely more.

Certainly it is not hard to find, in the many mystic cults and emotional fads that abound today, instances which prove how inadequate and dangerous is a religion which is only life, without the truth and the way. There *is* life in these new forms of religious experience. There is spiritual fervor, zest, enthusiasm, a sense of being "in tune with the infinite," of rhythm and harmony. But along with it goes a cloudy, vague, shifting sense of truth, and an easy morality which confuses good and evil, and leaves conduct without an adequate conductor. There is a decisive proof that a religion of life, lacking truth and way, is shallow and unsafe, and, in the end, unsatisfying.

No, religion must be all three—a Way, a Truth, a Life. A Christianity which is only the way becomes ethical culture; a Christianity which is only the truth becomes dogmatism; a Christianity which is only the life becomes mysticism. Each is imperfect. Just as water must have its two atoms of hydrogen and one atom of oxygen, and they must blend, or there is no water; so way, and truth, and life, conduct, belief, and spiritual experience, must blend, or there is no Christianity, no true religion. We need and must have, way, and truth, and life. The way lighted by the truth, and traveled by the life; the truth set aglow by the life, and opening into the way; the life, informed by the truth, and guided in the way—that is religion, as nothing less can be.

## II.

But this is only one of the two great gifts our Lord bestowed upon us when he gave us this wonderful saying. It is a question if the second is not even greater. For he not only makes us see that religion is all three, way, truth, life, fused in one blessed and beautiful experience. He also shows where we may find all three, best expressed, and fused in one supreme object of trust, love, and worship, in himself. "I am the way, and the truth, and the life," is his message.

The earnest soul asks, where shall I find "the way"? How can I know what to do, how to live, a path to follow in my conduct? Countless books have been written on moral principles and ethical standards, giving good counsel

and guidance. But the real Christian goes, for light on how to live and walk, not to these books chiefly, but to the teachings and example of Christ. Better than to search out and attempt to apply the wisest books ever written on the way of life is to see Jesus, and to hear him say, 'Follow me,' and then to follow, simply, trustfully, without reserve, just doing every day what we know he wants us to do. He is the way.

And he is *the Truth*. Our restless minds seek after truth through the ranges of the universe. Thank God for the freedom and boundless expanse of that quest! But where shall we find that sure, eternal rock of truth on which our souls may build for eternity, and know that they are safe and sure? What mighty efforts the masters and doctors, the creedmakers and teachers, have made, to find and set forth the truth. But, friends, you know, as I do, that no creed ever written, apostles' creed, Nicene creed, Westminster confession, or any other, is *the truth* in such sense that the human soul can say, "Here I rest; I have found all I need." Why the most glorious, the most Christian, statements in the Westminster confession of faith are those in which it expressly disclaims its own infallibility:—Where shall we find the truth? In Christ. He is the truth. You find in him, better than in any creed or learned book, the truth about God and man and duty and all that concerns life. Do I want to know the truth about God? I look to Christ, and there I see God, as I see and know him nowhere else. Would I know the truth about myself? I look to Christ, and there I am revealed, in my sin and selfishness, in my poverty and weakness, and no less in my possible godliness; revealed as I see in him what I am not but know I ought to be. Christ not only teaches the truth; he *is* the truth. He not only tells us what man ought to be; he *is* what man ought to be. He not only tells me about God; he *is* God. He is the truth my soul and your soul needs.

And, above all and gloriously, Christ is *the life*. It is in him that we find our souls renewed, our spirits quickened, our strength made sufficient for all things. The most wonderful fact about our religion is that it is a way of life, a power within, a dear and real companionship, a walking with Christ, the possession of a "life hid with Christ in God." We rejoice in one who gave us precepts for conduct more beautiful and real and useful even than those the great prophets gave. We delight in one who gave us truth as no theologian has given it. But here is the joy and the glory of the Christian faith—that it gives us *life*, a vital experience, a fellowship with God, a friendship deepening with the years, "Christ in us, the hope of glory."

### III.

It is here that Paul found the center and value of his religion. How he gloried in this Christ life within his soul! The cross meant much to Paul. But the cross without the resurrection would have meant little or nothing to him. "If when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." So he always speaks—"Christ our life," "Christ in me," "Christ in the heart by faith." That is what Christianity meant to Paul, and means to us.

"I am the way, the truth, and the life." *Christ is religion.* Having him, we need nothing more. All that is essential to Christianity is *in him*.

The most certain and glorious fact about Christianity is that it centers in a person. That is why it is a living religion, a religion that can adapt itself with equal ease to men of the first century, or men of the twentieth, or men of the two hundredth, if there shall be so many; to Greeks, Romans, barbarians, Anglo-Saxons, Chinese, Africans. That is why it grows with our growth, and fits the mind of today as perfectly as it fitted the minds of the first century. It is a religion of personality, *the* religion of personality. There is something about personality which makes it indefinable, yet sure, a grace, a charm, a truth ever-changing yet ever the same. Every one of us here present knows that his personality has developed and changed through the years, and yet is in deepest reality the same. Christianity is universal, the hope of the world, because it is a religion of personality. When I stood in the great Yerkes Observatory in Wisconsin, I said to the director, "I suppose you went down to solid rock to find a firm foundation for your telescope." "No," was the unexpected answer. "Solid rock is too rigid. It transmits earth vibrations. We made a huge pocket in the rock and filled it with fine sand, and on that we set our telescope." So God has based our faith, our life, on what sometimes seems to over-rigid souls shifting sand, the grace of personality. It ultimately rests, not on ways laid out by Christ, or truths laid down about Christ, but on Christ himself, who *is* the way, the truth, and the life.

### IV.

My friend, have you found him? If not, you are missing the way, and missing the truth, and missing the life. It is only in Christ that you will find the true and rich way of life. It is only when he lives in you, and you in him, that you will find the sure way, and the real truth, and the complete life.

If only we would all be content with him! If we would seek no other way, hold no other truth, desire no other life, than that which we find in Christ! How the things that divide us would fade away, shamed from his blessed presence! How the great simple unities and verities would stand out, like mountain peaks above sand-dunes! How we would love each other, and trust each other, and go on together along his way, in the light of his truth, in the power of his life, if we could forget ourselves and all else in him.

The best gift that could come to the church of Christ as a whole, to every soul everywhere, would be such an experience as came to the disciples on the mount, when they opened their eyes, and "saw no man save Jesus only." May we so see him, filling the whole field of our vision, may we hear him saying to us with a divine authority that cannot be gainsaid, "I am the way, and the truth, and the life. Follow me! Live in me, and I in you!"

"Yea, through life, death, through sorrow and through sinning,

He shall suffice me, for he hath sufficed.

Christ is the end, as Christ was the beginning;

Christ the beginning, for the end is Christ."

# British Table Talk

London, March 11.

**I**T HAS been Mr. Baldwin's week. Last Friday there was down for debate in the house of commons a bill, which seemed to provide an occasion for bitter controversy. It had for its purpose the limitation of the powers enjoyed by trades unions to raise funds for political purposes by a levy. Mr. Baldwin lifted the whole controversy to a higher plane.

**Mr. Baldwin's Gesture** He spoke with a homeliness and humanity which captured all parties in the house. His speech was a plea for peace in industry. In a few admirable pictures he showed how the conditions of industry have changed. "The question is, What is the newer going to be?" One thing, he said, was clear, it must be a partnership of men who understand their own work, and it is little help they can get from politicians or from intellectuals. In order to promote that partnership he was willing to refrain from supporting the bill, though he was in favor of the principle which it embodied. The hour called for reconciliation. The speech coming from the prime minister has made a deep impression. As I read it, I cannot forget Copec. The prime minister had nothing to do with that conference, but his speech breathed the very spirit of it.

## The Free Church Federation

The annual meetings of this body are at this moment proceeding under the presidency of Mrs. George Cadbury. For the first time a woman is in the chair, and when it is remembered how much the federation owes to the late George Cadbury and how splendid a service he and his wife have rendered to all that is best in this country, it will be admitted that no worthier choice could have been made. Mrs. Cadbury is herself a social worker of tireless enthusiasm. Her address, even as it has been reported briefly in the daily press, has a freshness and simplicity most welcome. The subject was "Friendship: Its Implications and Responsibilities." She spoke of the bonds between free church people—their common memories, their share in common methods, their common aim to present to the world the gospel of Jesus Christ. She proceeded to speak of the pressing problems which still await these churches, the abolition of the slum, the Christianizing of industry, the reduction of our national expenditure on drink and armaments. . . . The new president is to be the Rev. Elvet Lewis, and it is fitting that the meetings over which he is to preside will be in Wales. Elfred, as the Welsh call him, is a great bard and preacher. He is the Arch-Druid and has written many great poems in Welsh and in English. It is always a surprise to think that this very quiet and modest minister in London—always gentle and courteous—is one of the most famous of Welshmen. Few weeks can pass without a visit from him to his own country. In this country he has held pastorates in Hull and in London. He is a speaker to whom it is a joy to listen for the music of his voice. I confess to hearing him speak in Welsh, of which I understood not a word, with more pleasure than I have had in listening to many a preacher. He will be a new kind of president for the Free Church assembly, but I am sure that he will be not less beloved and inspiring than those whom he succeeds.

## The Success of the Livingstone Film

One day this week I had planned to spend in the British Museum. The reading room I discovered to be in the hands of the spring-cleaners. Therefore I spent my day in various ways, a visit to the drawings of Forain, the great Frenchman, being one and a visit to the Livingstone film another. The success of that film is now sure. It tells a very wonderful story with simplicity and true feeling. It is not a missionary film, and it will interest many who have no concern for missions. The

actors who carried through the arduous journeys which were necessary, must be numbered among the benefactors of missionary societies. One thing is most noticeable—the Africans in the scene are treated with great respect; no attempt is made to extract amusement or comic relief from them. Susi, Livingstone's servant, is admirably played. Indeed, one of the discoveries of the film is the graceful, natural and consummate acting of some of the Africans. They have a natural affinity for the film. "They are the finest actors in the world," says one not without technical knowledge. It is not for pictures of the Victoria Falls or of the fauna of Africa, excellent as these are, that we go to the Philharmonic hall. It is for the immortal story of Livingstone, the man who would not turn back. I know of men of distinction who have had their serious attention drawn lately for the first time to Livingstone. The film is helping in this good cause.

## Is the Church Assembly Doing Its Right Work?

"No!" the master of Magdalene college, Cambridge, declares emphatically. It is busy upon minute questions of liturgical interest, or upon the discussion of matters with little but antiquarian value. The master is Mr. A. C. Benson, the author of many volumes of essays and one of the three distinguished sons of Archbishop Benson. His attack has been followed by others from Cambridge. On the other hand, it has been answered that the assembly, in addition to the discussion of prayer-book revision and of many legal matters, has much else to its credit. The judgment of the master of Magdalene is challenged all along the line by some witnesses, who declare that so far from losing ground, the church is gaining. Its concern for Copec is quoted as an example of other interests which occupy its leaders. But in some things Mr. Benson does speak for the thoughtful layman. He is more than a little impatient of the proportions which are observed—so much study and toil and enthusiasm for the forms of worship, so little care in comparison for the practical application! It is easy to gather an enthusiastic and passionate crowd to defend some minor aspect of the faith against the errors of our fellow-Christians. It is not so easy to rouse the Christian conscience against some deeply-rooted iniquity.

## And So Forth

Some strong abstainers in Scotland are taking exception to the Livingstone film for showing Livingstone and Stanley drinking champagne after their memorable meeting. It seems to be chiefly a matter of history. If they did drink champagne, the film has a right to show the episode. Besides this, these things took place nearly sixty years ago. We ought not to prefer morals to truth. . . . The advance copies of the Missionary Atlas, for which an American society is responsible, are arriving. They are being well received in the press. . . . Copec is preparing to celebrate the anniversary of its first meeting in Birmingham. There is to be a meeting on April 4 in London. A Copec Review is being planned; of this more anon. There has been an immense change in the attitude of the public to this movement. . . . The protocol is dead, but what is to take its place? Opinion here is singularly listless on the matter. The government seems to be planning a pact which will be much like a little protocol. . . . Joshua Rowntree is dead at the age of 88. He had been for many years a devoted friend and a keen advocate of many social reforms. In his own works at York he was a bold pioneer in what is now known as "welfare work." In collaboration with Mr. Sherwell he produced a standard book on temperance reform. Joshua Rowntree was one of the citizens whom the Society of Friends trains and send forth into our cities to be pioneers in social service. May there be many to follow!

EDWARD SHILLITO.



# The Book World

## Many Books

**I** TRUST THAT READERS will understand that the relative importance of books is not always to be measured by the amount of space devoted to them. Perhaps it ought to be, but many other considerations enter in, including the personal tastes of the reviewer and, most of all, the occasional necessity for making within narrow compass brief mention of a large number of books which ought to have been reviewed sooner, and would have been reviewed both sooner and more fully if limitations of space had not prevented.

First I want to recommend strongly, though briefly, John Archibald MacCallum's *NOW I KNOW—A PRIMER OF FAITH* (Macmillan, \$1.50). It is good to know that the Philadelphia presbytery can name the man who can write such a book. It ought to liberate many timid souls who have been afraid of Christian freedom, and restrain many insurgents who have a groundless fear that faith means bondage.

*THE DILEMMAS OF JESUS* (Revell, \$1.50) by James Black, is a study of the moral problems which Jesus confronted and an emphasis upon the complete reality of his human experience. I thank the author for one bold and dangerous statement: "Authority is always irreligion." He says it on page 142, but you will not get his whole thought without reading more. The note and the atmosphere of controversy and the pros and cons of criticism is Charles R. Erdman's *THE LORD WE LOVE* (Doran, \$1.50), a series of devotional studies of the life of Christ.

*THE CHANGING CHURCH AND THE UNCHANGING CHRIST* by R. H. Coats (Doran, \$2.00), is an historical study of the various interpretations of the personality of Christ at successive periods, and the varying attitudes which the different types of mind have taken toward him, followed by a statement of the universal elements in the appeal which he has made to all men. In the historical portion, which on the whole is excellently done, only the statement of the Nicene period seems somewhat inadequately brief. The entire treatment, however, is compact and meaty, and its brevity is rather a merit than a defect.

The fine and wholesome spirit, the poetic strain, and the deep faith of Bishop William A. Quayle, whose recent death unfortunately makes this volume his last, find characteristic expression in *OUT OF DOORS WITH JESUS* (Abingdon). The beloved author has put much of himself and his own appreciation of nature into this book, as well as an interpretation of the meaning of the mountains, the trees, and the flowers to Jesus.

A plea for the reconstruction of religious belief, though phrased in no such academic terminology, is the substance of Charles S. Nickerson's *CHRISTIANITY—WHICH WAY?* (Century Co., \$1.75). Most of it consists of a survey of Christian thought, showing that the church has repeatedly changed its formulations and attitudes, and that it can and must do so again, and that doing so does not mean abandoning Christianity or giving up anything that is worth while. The book appears to be addressed in large part to those who are sympathetic with the general spirit and purposes of Christianity, but are not connected with the church. The author writes church history much as William James wrote psychology—that is to say, it is no punishment to read it. Some would think that there is a trifle too much of slap-dash in his style, and that he waves aside too airily grave matters like the Arian heresy. But even if those charges are both true, it is a remarkably fresh and stimulating book.

There is a new edition, the fourth, of Dr. William W. Keen's *I BELIEVE IN GOD AND IN EVOLUTION* (Lippincott, \$1.00). This little book has already won a place for itself, by its brief but lucid statement of the principal arguments for evolution, and of the author's faith in God, the spiritual life and the ultimate destiny of the human race.

Here is a group of books dealing with Religious Education and practical Sunday School work, and the titles for the most part indicate their scope. E. Morris Ferguson's *PILOTING THE SUNDAY*

*SCHOOL* (Revell, \$1.25), a handbook for superintendents. Mabel C. Ringland's *TESTED METHODS FOR TEACHERS OF JUNIORS* (Revell, \$1.25). Mary K. Berg's, *PRIMARY STORY-WORSHIP PROGRAMS* (Doran, \$1.75). D. P. Thomson *WINNING THE CHILDREN FOR CHRIST* (Doran, \$1.75), a sane book on evangelism as applied to children. David Wilson, *A BUNCH FOR THE BAIKNS* (Blessing, \$1.25), and H. S. Seekings *FROZEN BUTTERFLIES* (Blessing, \$1.25), are two excellent volumes of talks to children. They will both be found useful by those preachers—and there are many of them—who feel it their duty to talk to a junior congregation or to the Sunday school, and don't know how. Jane Eayre Fryer's *THE BIBLE STORY BOOK FOR BOYS AND GIRLS* (Winston, \$2.00) is a large, good-looking book which retells the Bible stories in vivid form, suitable for children from eight to fourteen. I do not believe that any ordinary child will complain when this book is brought, "What did you bring that book to me to be read to out of for?" This is a book that children will like to be read to out of.

Erwin L. Shaver's *THE PROJECT PRINCIPLE IN RELIGIOUS EDUCATION* (Univ. of Chicago Press) makes a clear statement of what this principle is, shows how teaching by project is effective in character-building, lays great stress on the function of the teacher, and gives practical suggestions as to how to introduce the project principle into a church-school. The second half of the book is devoted to detailed statements of projects that have been completed by various groups of children. These reports are rich in suggestion and will be valuable to anyone wishing to introduce this method of instruction.

One of the best, briefest, and simplest introductions to the literature of the Old Testament, suitable for use in the higher secondary grades or with classes of college age, is P. C. Sands' *LITERARY GENIUS OF THE OLD TESTAMENT* (Oxford Press, \$1.50). It does not aim to give a complete survey, but presents an analysis of typical forms of prose and poetry in the Old Testament, and a study of their literary characteristics. Henry T. Sell's *STUDIES OF FAMOUS BIBLE WOMEN* (Revell, \$1.75) is in the style of the earlier books of this well known author.

Albert B. Wegener's *CHURCH AND COMMUNITY RECREATION* (Macmillan, \$2.25) is a practical study of the principles and utility of play and their application as part of a church program. It gives helpful suggestions as to the organization of recreational activity, and a description of many games. Edna Geister, the original ice-breaker, has a new one, *WHAT SHALL WE PLAY?* (Doran) describing scores of games for children in family-sized groups—that is, from two to twelve players. Some are noisy and hilarious; others quiet enough to play in a sick-room.

J. Gilchrist Lawson's *BIBLE QUOTATION PUZZLES* (Blessing, \$1.00) is not a cross-word puzzle book, but something like it. It can be made useful in the home, or as furnishing recreation work in the daily vacation Bible school. Just to show that I examined it carefully, I mention the fact that there is an error in a numeral in number 21. A book of entertaining *BRAIN TESTS* by Saunders and Putnam (Putnam, \$1.50) is described as "more fun than cross-words," with which judgment I heartily concur. But as to whether these tests will "help you find your work in life," I have serious doubts. Serious and dependable results can scarcely be hoped from amateur brain-testing. But they are wholesome fun. Again, just to be mean, I call attention to an error in the answer to 19 on page 83.

Frank Charles Laubach's *THE PEOPLE OF THE PHILIPPINES* (Doran, \$3.50) gives a fairly complete history of the islands and their peoples from the earliest times, with special reference to the character of the Spanish administration, the movements for independence, the American regime, and American missionary activities. The author stresses the capacity, progress and achievements of the Filipinos, and devotes nearly 400 of his 500 pages directly or indirectly to missions. Nine of the ten millions are listed as Christians. There are 87 linguistic groups (besides a dozen groups of unknown dialects), the largest of which comprises less than twenty per cent of the whole.

**THE BUSINESS OF WRITING**, by R. C. Holliday and A. Van Rensselaer (Doran, \$2.00) is a practical guide for authors and would-be authors. It does not tell how to write, but to sell—how to approach publishers, to prepare manuscripts, to make royalty agreements, to see a book through the press. The authors class book-reviewing as "literary chores," but even smarting under this insult (which is more or less true) I must call this a very useful book. It reveals authorship as a precarious and overcrowded profession. Don't write, professionally, if you can help it.

Two excellent stories primarily for young people are Dorothea Castelhun's **PENELOPE AND THE GOLDEN ORCHARD** (L. C. Page) with its house of mystery and its secret panel concealing a treasure-chest, and Capt. Theodore G. Robert's **THE RED PIROGUE** (L. C. Page, \$1.75), with its assortment of old-fashioned heroes and villains, its adventurous episodes on Canadian waterways, and its triumphant vindication of innocence and virtue. Both are vigorous, enjoyable tales.

WINFRED ERNEST GARRISON.

## CORRESPONDENCE

### In Japan Today

EDITOR THE CHRISTIAN CENTURY:

SIR: On February 7 Viscount Shibusawa invited three American missionaries, together with a small number of prominent Japanese, to a luncheon in Tokyo. The object was to confer about Japanese-American relations. The 85-year old business man and philanthropist had just recovered from a long illness, but became ill again the day before. His physician forbade his leaving his bed, but he dragged himself to the luncheon and acted as host. It was an impressive, almost pathetic, spectacle. It was an act eloquent with deepest significance for good relations between Japan and America. It meant that the heart of real Japan has infinite longing for good-will with America.

In the early sixties Shibusawa was among the ardent Japanese youths that wanted to "drive out the foreigners." But he came to understand the material and spiritual decadence of the republic across the seas, and for the last three decades his ruling passion has been his work for friendly relations between America and his own country. Time after time, as every succeeding anti-Japanese law has been passed in California and elsewhere, or every unfavorable court decision rendered, he has been disappointed and discouraged. When the exclusion act was passed last year he broke down and wept.

And yet his brave heart is not allowing him to give up. He is still trusting that America's spirit is too noble to settle down permanently to a policy of race discrimination in immigration, and injustice to any people within her borders. Shall the confidence of this aged samurai, easily Japan's most respected citizen today, be doomed to disappointment?

As he addressed the small group gathered around him with manifestation of deep anxiety, the burden of his words was that now it is up to the best people of America. "It would be both useless and utterly foolish for us either by protest or agitation or war-talk to try to change America's policy; all that is left to us is to look to the good people of America to make things right," was in substance what he said. And in so saying he touched on one of the biggest moral problems now confronting the United States of America.

North Japan College,  
Sendai, Japan.

D. B. SCHNEIDER.

### Child Labor Amendment to be Pushed

EDITOR THE CHRISTIAN CENTURY:

SIR: The executive committee representing the national organizations associated for ratification of the child labor amendment have decided unanimously to push the campaign for ratification with renewed vigor. The committee believes that the success of the campaign against the amendment has not been due so much to difference of opinion as to whether the control of child labor should be left to the states or to the federal government or to the two working together, as to a campaign of falsehood and appeals to prejudice, and to resentment against the eighteenth amendment. When the people get the facts the committee believes they will reverse the action of adverse legislatures. It is clear also that ratification has

suffered because the country is passing through a period of reaction, from which it is sure to emerge into a more liberal public opinion.

The committee places great reliance on the influence of the churches in the formation of public opinion. The church is looked upon as the natural defender of the children. It is gaining public confidence because it is acting with courage, intelligence and restraint, and is aligned with organizations which have no selfish interests at stake.

New York City.

WORTH M. TIPPY,  
Executive Secretary.

### Bishop Quayle Was Born in Missouri

EDITOR THE CHRISTIAN CENTURY:

SIR: Bishop William A. Quayle was born, not "overseas," as you say on page 368, or "in the Isle of Man," as you say on page 391, but at Parkville, Mo. His parents were born in the Isle of Man but had moved to America before the birth of their son, William. And how did you get the information that "the bishop had been an invalid for several years preceding his death" when he had been incessantly at work preaching, lecturing and administering until stricken with paralysis two years ago?

Waterloo, Ia.

E. J. LOCKWOOD.

### Statistics—What Do They Prove?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue for March 12 are printed the gains in membership during 1924, estimated for evangelical churches in America, averaging slightly over one per cent of the total membership, and for none of the larger bodies amounting to more than three or four per cent. Four pages later you print from another source a statement that the Unitarian constituency has increased in the last year to an extent amounting to more than ten per cent of its total.

It would be of interest to know whether the estimates are to be trusted and, if so, whether we are to draw an inference the reverse of that made by some pious evangelicals a year or two ago that the doctrinal orthodoxy of trinitarianism could be demonstrated by the numerical decline of the Unitarians.

Cambridge, Mass.

HENRY J. CADBURY.

### A Problem in Precedence

EDITOR THE CHRISTIAN CENTURY:

SIR: In our church school we have a ceremony with two flags, the flag of the United States, and the Christian flag. The pattern of the latter is the widely accepted one, with white field and blue corner bearing a red cross. These flags are advanced to the platform where the bearers turn about and face the school. Thereupon the school renders a salute to each flag in turn, with the appropriate and widely accepted pledge of allegiance for each.

In the matter of precedence, I find a good deal of confusion among the authorities. I need not go into the confusion. It is sufficient to say that the handbook of the Boy Scouts of

America, the manual of the Young Men's Christian Association Comrade clubs, and a friend of mine who has consulted an admiral in the navy, all say different things. Is there no definite understanding on the matter for the benefit of the many churches which make a practice of displaying both flags in their Sunday school rooms or their auditoriums? It seems to me that I have observed great diversities in this respect.

To which flag should the greater honor be paid? What are the appropriate and generally recognized marks of that honor? I would naturally give them to the flag that represents the kingdom "uniting all mankind in service and love." But I would like to know what others think.

Newmarket, N. H.

JOHN D. KETTELE.

## THE SUNDAY SCHOOL

Lesson for April 12. Acts 3:1-11.

### What I Have, That I Give

**S**HALL WE SPURN Christianity because of its attitude toward cripples? One of the severest criticisms ever lodged against our religion was that it was a cult that sought the survival of the unfit, a faith that coddled weakness and wasted time and energy helping those below par. The mad German philosopher, author of "The Will to Power," poured scorn upon the teachings and practice of the Gentle Nazarene because of his attitude toward the weak, sick and discouraged. The superman will not bother with the weak; he will ride ruthlessly over him, if it suits his will to victory. Why stop the procession for a little child; why turn out for an old man; why consider the sick and afflicted with disease? Thus chanted the mad philosopher and it only proved his own unworthiness for serious consideration. One of the most magnificent statements in the world is this, "Bear ye one another's burdens and so fulfil the law of Christ." And again: "You who are strong must bear the burdens of the weak and not please yourselves." Jesus, by his noble example, taught us to heal the sick, to teach the ignorant, to care for little children, to preach to the poor, to spend energy in helpful service to the weak. It is one of the finest elements of our religion. Nor does a faith which inculcates helpfulness lack in heroism. In Rome, those same Christians who most tenderly cared for the young, the old and the sick, went singing to death in the arena. They fought with wild beasts; they faced without a whimper every hideous torture men could devise. One wonders whether the German apostle of blood, iron, ruthlessness and wild power would have done

half so well. To the eternal glory of the early apostles let the story be told of their womanly tenderness, on the one hand, and of their lion-hearted bravery on the other hand. Is it not the province of strength to serve the weak? Is this not chivalry at its highest? Is this not the proof of superabundant strength—that one has it to spare? A great danger lurks in this selfish blood and iron philosophy. Recently I read one of the new novels which told the story of a strong, handsome and supremely selfish youth who came to the city. He gratified every desire; he seemed to have no conscience. He deserted his wife and child. He defiled everything he touched and ended by blowing out what brains he had left. It is a sordid tale and the author let not one ray of light blaze into the whole narrative. Is this the will to power, and, if so, what of it?

But we must not overlook one vital point in this charming story: lacking money, Peter and John gave what they had and what they had was the best possible. Money is the cheapest thing that men give. What we want is life rather than money. The church can get along without much money but it cannot survive unless much life-energy is poured into it. Look how the rich men are giving away their money. Mr. Dukes, Mr. Eastman, Mr. Hershey, Mr. Guggenheim and a score of others are following Mr. Rockefeller and Mr. Carnegie in trying to die poor. But the money is of no value unless it can buy manhood. If the money can hire teachers, engage doctors and nurses, provide life to help life, then well and good, but it always takes a man to make the money worth more than a pebble, remember that. Therefore we sing the praises of Sunday school teachers, of personal workers and of all that humble, honest and faithful crowd who do the actual work, in season and out, in fair weather and in foul, which keeps the holy church alive in this present age. Give what you have—it is better than money—give sympathy, give smiles, give songs.

JOHN R. EWERS.

*By An Editor of The Saturday Evening Post*

## WHY I AM A SPIRITUAL VAGABOND

By Thomas L. Masson

Thomas L. Masson is an editor of "The Saturday Evening Post," and was for twenty-eight years an editor of "Life." "Why I Am a Spiritual Vagabond" is a call to spiritual vagabonds all over the world. Mr. Masson gets directly at the heart of religious controversy in this new book, tells of his own conversion, and shows how peace can come through spiritual development and discipline. He interprets the sayings of Christ from practical experience, showing that as He lived so we must live, without withdrawing in any way from the world or limiting ourselves in our daily lives and contact with others.

This is an intensely personal book by a popular humorist, who has considered life with great seriousness. He has raised a family, edited America's premier humorous and satirical weekly, written some books and studied thousands more, and ranged widely over the field of speculative religion and mysticism. "Why I Am a Spiritual Vagabond" registers Mr. Masson's maturest convictions on spiritual problems and promises.

Price \$2.00

THE CENTURY CO.

353 Fourth Avenue

New York City

### Contributors to This Issue

OLIVER JOSEPH LODGE, knight; former principal of the University of Birmingham, England; former president of the British Association; former president of the Society for Psychical Research; author, "Life and Matter," "Man and the Universe," "The Survival of Man," etc., etc.

GEORGE M. GIBSON, JR., minister Methodist church, Pilot Point, Tex.

WILLIAM PIERSON MERRILL, minister Brick Presbyterian church, New York city; president of the trustees of the Church Peace union; author, "Christian Internationalism," "The Common Creed of Christians," "The Freedom of the Preacher," etc. Dr. Merrill was one of the twenty-five preachers selected in the poll conducted by The Christian Century as giving utterance to an outstandingly influential message in the American pulpit of the present.



# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Unusual Dedication for College Buildings

The College of the Pacific, a Methodist institution, is this week dedicating a new campus at Stockton, Cal. A series of meetings has been planned to last over the week, with each day given to the dedication of a different part of the work of the college. On the first day the new buildings are to be dedicated to civic enterprise; on the second day to music; on the third day there is to be a conference on religious education; on the fourth day the dedication to education will take place; on the fifth day the dedication to youth; on the sixth day the dedication to dramatics, and on the final day the dedication to religion. Many leaders of the Pacific coast section are having a part in the various exercises.

## Chinese Pastor Retires After Long Service

Rev. Huie Kin, pastor of the Chinese Presbyterian church in New York city, has been forced by the condition of his health to submit his resignation. Mr. Kin was ordained to the Presbyterian ministry in 1895, after having been converted years before that in San Francisco, and educated at Beaver Falls college and Lane Theological seminary. In 1910 the work that he had built in New York was converted into the present church, which has a large and substantial membership. Mr. Kin has five married daughters who, with their husbands, are engaged in Christian educational work in China.

## Bishop Brent Awarded Buffalo Medal

The University of Buffalo conferred its chancellor's medal on Bishop Charles H. Brent, of the Protestant Episcopal church, at its recent convocation. By the provisions of the will of a former chancellor of the university a medal is to be given each year to some citizen of Buffalo who has performed a deed "which in itself is truly great and ennobling, and which dignifies the performer and Buffalo in the eyes of the world." There seemed to be no debate but that the first award should be made to the bishop.

## Terms of Concordat with Poland Published

As evidence of the extent to which the government of Poland has placed its educational interests in the hands of the Roman Catholic church attention should be given the summary of the concordat recently concluded with the vatican. The London Times is authority for the statement that the terms of the concordat provide: 1. Full freedom is assured to the Roman Catholic church in Poland in the exercise of its spiritual power and jurisdiction. It may also administer its property according to canon law. 2. In the appointment of bishops, the pope will take the advice of the Polish government, and these dignitaries are to take an oath

of allegiance to the Polish republic. 3. Religious instructions shall be obligatory in the schools. 4. There shall be a papal nuncio at Warsaw and a Polish minister at the vatican. 5. Special prayers shall be said every Sunday and on the national festival, May 3, for the prosperity of the republic.

## Sadhu Sundar Singh Worn by Tibetan Trip

Sadhu Sundar Singh, the Christian mystic of India, has been forced to turn back from the preaching tour which he undertook in Tibet. High altitudes have so affected his health that he is unable to raise his voice in preaching, and must rest for awhile in the plains of India. In this period of weakness he has accordingly turned to writing, and has re-

cently completed a book on the various systems of religion.

## First School of Gospel Music Planned

Funds have been given for the erection at Southwestern Baptist seminary, Fort Worth, Tex., of what it is said will be the first school of gospel music in the world. The building will be 3 stories high, 160 by 140 feet, and fireproof.

## Undertakes New Effort to Promote Common Thinking

Rev. Fred Atkins Moore has resigned the pastorate of Beacon Universalist church, Brookline, Mass., to become director of the Mid-West Council for Social Discussion, with offices in Chicago. This is a new project, backed by many leaders

## Leyton Richards Stirs Detroit

DR. LEYTON RICHARDS, successor of Robert William Dale and John Henry Jowett in the historic pulpit of Carr's Lane, Birmingham, England, is in the United States, and has begun a series of addresses that will take him to most of the centers of the east and central west. Dr. Richards spent Sunday, March 22, in the pulpit of the Central Methodist church, Detroit, and was introduced on the following day to the ministers of that city by his host in Central church, Dr. Lynn Harold Hough. Both sermon and address produced a profound effect.

During the war Dr. Richards was one of the outstanding conscientious objectors of England, standing for his views at the risk of personal injury. Now he is presenting what is popularly called ultra-pacifism, and doing it in a way that compels attention and respect. After his addresses in Detroit it is not much of a venture to predict that his message will make a deeper impression in this country than any brought by a minister from abroad for a long time.

### FUNDAMENTAL FALLACY

Dr. Richards declared it a fundamental fallacy to assert that "war must be, because there are certain things worth fighting for." He said that there are two primal causes of war, race and raw material. He attacked some established traditional views of history when he declared that the attack of the Spanish armada on Great Britain was not a conflict between Romanism and Protestantism, but a culminating effort to control the raw materials of a new world.

The pending four power pact was denounced as only an effort to maintain the old balance of power tradition in Europe. The next war, Mr. Richards believes, will, when it comes, involve a combination of Russia, Japan and China on one side against the occidental powers, including America. And it will demonstrate what is already known, that there can be no adequate defense against a war

from the air. During the raids on London, in the world war, not a single enemy aeroplane was fatally hit, all returning safely to their bases. The next war will be infinitely more fatal, due to the increased destructiveness of the gases now perfected for discharge from aeroplanes.

### PROTESTS PROVOCATION IN PACIFIC

Dr. Richards protested against the naval maneuvers of the American fleet in the Pacific and the fortifying of Singapore as a great naval base, calling both actions veiled threats against oriental nations, and provocative of wars in the future. America, he thought, should certainly enter the league of nations, or some court with equivalent influence. In the league small nations have almost the same rights as the so-called great powers, and are exercising these rights.

If there was a weak place in the argument, it was only because there is a weak place in the character of men and nations. Brotherhood is far more of a theory than a practice. But under any circumstances there must be created a positive conviction against war. The argument that all men must be brought to see is that war does not really settle international difficulties. It only opens the way for a new argument by force, with consequent war preparations. The choice must be between "peace at any price" and the "destruction of civilization," the latter being inevitable if wars continue. Dr. Richards said that there could never be another conscription in England, simply because there are not prisons enough to hold the conscientious objectors who would refuse to fight.

At the close of his address to the ministers, the English visitor welcomed questions. They came from all directions, and were answered candidly, temperately, and intelligently, admitting all of the difficulties in adapting Christian principles to a world not yet ready to accept such an advanced conception of international life.

W. B.

in social experimentation, by which it is hoped to use the open forum method to promote understanding and good-will between various social, economic, racial and religious groups. Mr. Moore will begin by conducting a down-town open forum

in Chicago, with several neighborhood town meetings as an adjunct. He will also seek to supply speakers who can awaken thought for several existing organizations that now find it difficult to secure discussions of modern issues on a

## Montevideo Congress Starts Deliberations

WITH MORE THAN TWO HUNDRED leaders in various types of religious and social work present, the congress on Christian work in South America opened its sessions in Montevideo, Uruguay, during the first week in April. A few delegates were present from Europe, but the majority were drawn from the two American continents, each contributing about an equal number of attendants. The proceedings were under the auspices of the committee on co-operation in Latin America, of which Dr. Robert E. Speer is chairman and Dr. Samuel Guy Inman, executive secretary. Twelve commissions, after months of preliminary work, had prepared reports on which the deliberations of the congress were based.

### GROWTH OF CHURCH

That the evangelical cause is gathering power rapidly in South America seemed evident from the report of the commission on unoccupied fields, of which Pres. Charles T. Paul, of the College of Missions, Indianapolis, acted as chairman. During the past eight years, this commission reported, the number of organized evangelical churches has grown from 856 to 1,283, while the membership in these churches has increased from 93,000 to 122,000. The number of Sunday school pupils and teachers has increased from 50,000 to 108,000. Five hundred and twenty-nine educators, pastors and medical men from North America have entered the service of Protestant churches on the continent. The number of South American Christian workers engaged as pastors, teachers and nurses, has grown from 1,342 to 2,004. The number of resident preaching and teaching stations has grown from 267 to 365; while the number of out-stations, where worship and preaching are conducted away from the center, has grown from 895 to 1,191.

Later, a report submitted by the committee on religious education, of which Dr. Eric M. North, of the Methodist board of foreign missions, was chairman, showed in detail this striking advance in Sunday school and other evangelical educational work. According to this commission, Brazil has the largest number of evangelical Sunday schools, 1,275, and it has 60,145 teachers and pupils. In the other republics the figures are: Argentina, 258 schools and 12,252 enrolment; Bolivia, 17 schools and 842 enrolment; Chile, 190 schools and 10,632 enrolment; Colombia, 10 schools and 804 enrolment; Ecuador, 10 schools and 300 enrolment; Paraguay, 4 schools and 252 enrolment; Peru, 61 schools and 4,401 enrolment; Uruguay, 45 schools and 2,222 enrolment; Venezuela, 15 schools and 246 enrolment.

In addition to the Sunday schools, there are 467 day, boarding and secondary schools under the auspices of evangelical

boards in South America where religious instruction is being given. These schools enrol about 50,000 boys and girls. Daily Vacation Bible schools are making their appearance in Argentina and Chile, supplementing the religious instruction in the Sunday schools. The commission also noted development in recent years of Boy Scout organizations; Bible study classes; Bible training schools and branches of the Young Men's Christian association, and the Young Women's Christian association. In Chile there is a missionary giving full time to promoting the work of the Sunday schools, and the young people's societies. Chile and Brazil have each a national Sunday school organization, and there is one for Argentina, Uruguay and Paraguay.

But with all this advance the reports showed plainly that there was still much territory to be occupied before the evangelical forces could be said even to be at work in all the parts of the country where they have a responsibility. "The Protestant organizations in South America have thus far naturally sought out the chief centers of population on the rim of the continent; they have hugged the coast, and have left a huge continent in the interior of South America practically without evangelical churches," said Dr. Paul's report.

### UNOCCUPIED TERRITORY

This "unoccupied field" is almost the shape of South America. It includes an area of approximately 6,000,000 square miles, or about four-fifths of the entire continent. It is the largest geographical expanse in the world unministered to by the Christian church. It is estimated that 30,000,000 people, or about half the population of South America, live within this interior continent. Part of the reason for this lack of occupation, the report pointed out, is the primitive state of much of this country, including dense forests, vast agricultural lands upon which there is comparatively scant population, and the fact that it is largely a tropical country.

This interior South America continent is more than twice the size of the heart of Africa into which Europe and America have poured missionaries during the last century. It is equal in size to more than one-third of Asia, and to more than half of all Africa. The number of evangelical centers in the entire region is only 84.

Against this picture of overwhelming need, the congress was able to see the emergence of many movements within the South American republics, all having as their end social reforms and various humanitarian advances. Thus, reports were given of the formation of important societies in Chile and in Brazil devoted to child welfare. Peru, Colombia, Venezuela, and Ecuador have government

(Continued on page 458)

## Recent T. & T. Clark Publications

### Jesus and the Greeks

By the Rev. W. Fairweather, D.D.  
Author of "From the Exile to the Adversary," etc.

A study of the impact of Hellenism on Christianity and the results which followed therefrom. The subject is one which is attracting considerable attention at present, and the author handles it in the way which has won for his previous books a wide circle of admirers. \$3.50 net

### Myths and Legends of India an Introduction to the Study of Hinduism

By the Rev. J. M. Macfie, M.A.  
Late of Nazareth

Much of the moral and philosophical teaching of Hinduism has been imparted by means of parables and legends, in which men and women meet and argue; and this book, in a way that is quite new to the English reader, reveals the infinite variety of Indian thought and feeling. \$2.75

### A Key to the Exercises in Davidson's Introductory Hebrew Grammar (22d Edition)

By the Rev. Professor  
J. E. McFadyen, D.D.  
Glasgow

This Key should prove a boon to all teachers and students of Hebrew Grammar. Teachers of the Old Testament who will authorize its use in their classes will find themselves relieved from much of the linguistic aspect of their work and so enabled to concentrate on their proper task of initiating their students into the meaning and range of that great literature. The copious explanatory notes will ensure that the student who works through them will have a really intelligent grasp of the language. \$3.50 net

### From the Edge of the Crowd Being Musings of a Pagan Mind on Jesus Christ

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By the Rev. A. J. Gossip, M.A.  
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The author's contributions to *The Expository Times* have already attracted considerable attention. This volume of sermons from his pen is a good example of his originality and arresting power, and it is sure of a wide welcome. \$2.50 net

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high plane. This new project is to get under way April 1.

#### Catholic Church Shares In Religious Survey

What is said to be the first participation by a Roman Catholic church in a community religious survey is taking place in Wellesley, Mass., where St. Paul's Roman Catholic church is taking a full share in the project now under way. Officers of the church say that they do not expect to benefit directly, but that, by taking a part in a community project, they hope that the spirit of community good-will and religious brotherhood will be fostered. The survey is being made by experts employed by the Massachusetts Bible society, and is financed by churches in Wellesley, Wellesley Hills, and Newton Lower Falls.

#### Presbyterian Foreign Board Reports Great Need

The board of foreign missions of the Presbyterian church advertised for a large increase in financial support during the closing days of March. Up to March 11 the board had received \$2,876,366 on a budget of \$5,283,840. This meant that about \$2,400,000 had to be raised in the last twenty days of the month if the budget was to be raised in full. Presbyterians gave \$2,319,097 to foreign missions during the month of March a year ago.

#### Budget Only Proper Method, Say Universalist Laymen

In the midst of their campaign for \$200,000 a year for five years, the laymen's committee of the Universalist church has called upon all congregations to adopt the budget plan. After a comparison of all the methods of money raising now in use in American denominations, the Universalists believe that this is the only self-respecting, logical and lasting one. This budget, says the committee, should contain, in addition to the obvious expenses of minister's salary, maintenance of the church, insurance, and the like, definite allowances for attractive music, special speakers and services, publicity, beneficent donations, and a reserve fund. The reserve fund should equal five per cent of the total budget, and should be held to meet unforeseen emergencies.

#### New Jersey Approves New Testament Reading

The governor of New Jersey is likely to sign a bill recently passed by the legislature of that state, which will permit the reading of selections from both the Old and New Testaments in public school exercises. Under the law, readings from the New Testament in New Jersey public schools have hitherto been illegal.

#### Dr. Zwemer Keeps Moving

One of the busiest mission workers in the world is Dr. Samuel M. Zwemer, who gives his address as Cairo, but who has a way of turning up in all parts of the world. Finishing a 4-months' course of lectures at Princeton Theological seminary, Dr. Zwemer attended the Washington mission conference, and then sailed immediately for Cairo. After a series of lectures in the training school for mis-

sionaries there he will go to England, where he will speak at the annual meetings of several mission boards and address special conferences in the interest of work among Moslems. About the middle of May he will sail for Africa to attend a series of conferences in South Africa. From there he will go to Scandinavia to speak at a mission conference. About the first of October he will be back in Cairo.

#### Throngs at Cathedral's Evangelistic Services

The first of the Lenten Sunday evening services in the cathedral of St. John the

Divine, New York city, to be addressed by a non-Episcopal minister, brought an attendance beyond the capacity of the great building. Dr. S. Parkes Cadman, of Brooklyn, was the preacher. It was expected that similar throngs would be present at the services to be addressed by Dr. G. Campbell Morgan and by Dr. John R. Mott. The meetings have been advertised as evangelistic.

#### British Sunday School Leader Dead

Lord Pentland, president of the British committee of the World's Sunday School

## Would Stop Child Marriages

THE RUSSELL SAGE FOUNDATION, having completed its exhaustive study of child marriage in the United States, has issued a series of suggestions for action in view of the conditions uncovered. The report of the foundation, which is contained in a 150-page pamphlet, states that there are more than 670,000 families in the country in which, at the time of marriage, the bride was under 16 years of age, and that there are still a large number of states in which the minimum marriageable age for girls is but 12 years. To remedy this situation, which is growing worse rather than better, the foundation calls upon associations of parents, women's organizations, school authorities, ministerial associations, social workers, legislators, and all others interested in the problem to undertake the following ten steps:

1. Work toward a reasonable and enforceable minimum marriageable age law; the minimum for girls should be at least 16; in many states it is still 12.
2. Procure in states which now are without it a law requiring five days advance notice of intention to marry; such a law is now in operation in eight states.

#### CLOSE GREYNA GREENS

3. Put the marriage market town out of business; there are at least 40 notorious Gretna Greens where the exploitation and commercialization of marriage are responsible for numerous child marriages.
4. Through cooperation with adjoining states discourage hasty marriages across the state border, where out-of-town marriages are railroaded through either at the license office or the justice of the peace office, or both.

5. Know the work of your license issuers, so that the difficulties with which they are now contending single-handed may be brought to light, and that they may be encouraged to use the discretion which the laws of many states now empower them to exercise.

6. Destroy the fee system; in so far as the system of fees in lieu of salaries to license issuers survives, it interferes with the disinterested character of their service.

#### REQUIRE AGE PROOF

7. Strengthen requirements as to proof of age of applicants for marriage licenses; at present no proof of age is required in most marriage license offices and the practice of accepting affidavits leads to falsification by applicants and sometimes by their parents, making possible the marriage of children 11, 12, 13, and 14 years of age.

8. Substitute better evidence of age for affidavits; no other form of evidence is so unsatisfactory. Aside from birth and baptismal certificates 16 other forms of documentary evidence of age are suggested in the report.

9. Require both applicants for a marriage license to appear in person before the license issuer.

10. Harmonize the different state laws in which a minimum age is required; the minimum marriageable age should not be lower than the minimum working age, and the compulsory school attendance age should fit into both these others.

Church bodies in many parts of the country are reported as about to start the sort of campaign for the cure of the child marriage evil that the foundation report suggests.



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association and of the Glasgow convention council, is dead. Lord Pentland's reputation rested largely on his years spent as governor of Madras, India, and his services in connection with the expansion of public education in England. As a Sunday school leader he gave time untiringly to that cause.

#### Vote Still Favors Church Union in Canada

At the end of February the voting on church union in Canada showed a total of 1,371 Presbyterian congregations in favor and 474 opposed to entering the United church. The most virulent opposition has developed in Ontario. A correspondent of the Living Church, Episcopal high church weekly, says that the real outcome of the voting will be the disappearance of only one denomination in Canada, the Congregationalists, while the Presbyterians will pass their financial liabilities, in the form of the struggling churches in the western provinces, over to the new church, and keep their financial resources, in the wealthy and conservative churches of the eastern cities, for a new Presbyterian denomination.

#### Baptists Plan Hospital In Atlanta

What is to be one of the finest hospitals in the south will soon be placed under construction in Atlanta, Ga. The first unit will be a 10-story building of concrete, with 250 beds, to cost \$600,000. When complete the entire plant will represent an outlay of \$1,500,000. The project is being carried through by the Baptists of Georgia.

#### Wickersham Succeeds Finley As Commission Chairman

George W. Wickersham, former attorney general of the United States, is the new chairman of the commission on international justice and good-will of the Federal Council of Churches. Mr. Wickersham succeeds Dr. John H. Finley, associate editor of the New York Times, in the position. Bishop Charles H. Brent, of the Episcopal church, will serve as vice-chairman. Dr. Sidney L. Gulick continues as executive secretary of the commission.

#### Dr. Eliot Nominated for New Term by Unitarians

The American Unitarian association, governing body of that denomination, has nominated Dr. Samuel A. Eliot, son of the former president of Harvard, for another four-year term as president. Dr. Louis C. Cornish is nominated for administrative vice-president, and Mr. Henry C. Fuller as treasurer. There are two nominations for secretary, Mr. Parker E. Mearns being nominated by the directors and Rev. William Channing Brown by nomination papers.

#### Dr. Leighton Parks Will Retire

After 47 years in the ministry—20 of them with his present church—Dr. Leighton Parks has announced his approaching retirement from the rectorship of St. Bartholomew's Episcopal church, New York city. Dr. Parks is as active as ever, and his parish showed a distinct disinclination to accept his resignation, but he in-

sisted that they do so. He is 73 years old, and says that he wants to leave the church before age begins to slow him up. Dr. Robert Norwood, of St. Paul's church, Overbrook, Philadelphia, has been selected as Dr. Parks' successor.

#### Dr. Cadman's Biography Newspaper Feature

The Boston Post is featuring a biography of Dr. S. Parkes Cadman, president of the Federal Council of Churches and pastor of Central Congregational church, Brooklyn, N. Y. The biography is the work of Mr. John Arthurson.

#### Dr. Potter Exposed This Week

This week's exposure in the continuous heresy hunt of the Presbyterian, fundamentalist weekly, goes outside the borders of that denomination and points the fin-

ger of condemnation at Dr. Rockwell Harmon Potter, of Hartford, Conn. Dr. Potter is moderator of the national council of the Congregational church. In an unsigned communication, the Presbyterian speaks of him as "making light of John 3:16," and says that "he does not take into account the work of the Holy Spirit in convicting a man of sin." "I do not know Dr. Potter," says the accuser, "but the fact that he hails from a section of the country where unevangelical teachings abound would at least put me on my guard."

#### Religious Unrest Mounts In Mexico

While it is difficult to ascertain from fragmentary newspaper reports just what is going on, it is evident that there is much tension in the religious situation in Mexico, due to the formation of

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the Mexican Catholic Apostolic church in that country. Under the constitution of Mexico church buildings are government property, being set aside for religious uses during the good behavior of the occupants, and at the pleasure of the civil authorities. The patriarch of the new church, a former priest, Joaquin Perez, petitioned for a church in which to hold services, and the government assigned him one of the better known churches in Mexico City, La Soledad. Effort to take possession was bitterly resisted, and the government seems to have solved this particular problem by turning out both parties. How far the movement, which is, in essence, for the creation of a national church, independent of Rome, will spread cannot be told. Telegrams from several cities show that it is already been felt in parts of the country outside the national capital. Some newspaper comment tries to draw a parallel between the movement and that within the orthodox church in Russia which led to the formation of the reforming groups of 1921-22. A better comparison would seem to be with the formation of the National Polish Catholic church. And a still better comparison would be with the formation of the independent Catholic church in the Philippines, almost immediately following the establishment of American rule in those islands.

#### Sees Hope for Better Sermons Soon

After reading several hundred sermons submitted in a contest conducted by the Homiletic Review, Rev. John Barlow, of the Memorial Presbyterian church, Brooklyn, N. Y., one of the judges, declares that students in theological seminaries are better preachers than men already in the active ministry. The contest was open to students in theological schools, and followed one open to men in the ministry. "The average of sermons submitted," says this judge, "is 70 per cent higher than the average of those sent in by the ordained ministers." First prize in the competition was awarded E. Jerome Johanson, of Hartford Theological seminary; second prize went to Carl H.

Wilhelm, of Yale Divinity school; third prize to Ernest A. Hull, of Drew Theological seminary.

#### Buy New Property for Mexican Theological Seminary

The union theological seminary in Mexico City, an institution maintained by the Congregational, Presbyterian, Methodist and other Protestant groups in the Mexican capital, has purchased a new property of about ten acres in the Chapultepec heights section of the city. The building up of this strategic institution is going forward rapidly. In time, it is expected to supply all the evangelical churches in the country with thoroughly trained ministers.

#### Pagoda Architecture Finds New Use

The architects of the new campus of Yenching university, the union missionary institution in Peking, China, have found a new use for the ancient Chinese pagoda. A replica of the Tung Hsien pagoda, one of the most famous in China, is being built on the university campus. Within this pagoda there will be hidden a modern water-tower, which will supply the entire campus. In a way, the adaptation is a fitting one, as Chinese pagodas were erected in the first place to placate the spirits of "feng-shui," or, wind and water.

#### Proceed with Organization of Czech Church

With the election of three bishops to preside over the three dioceses, plans for the further development of the Czechoslovak national church are going rapidly forward. The bishops, who were ordained on January 6, are Dr. Karel Farsky, of Prague, for the western diocese, Rev. Gustav Prochazka, of Turnov, for the eastern diocese and Rev. Ferdinand Stibor, of Radvanice, for the Moravian-Silesian diocese. Bishop Farsky is to act as patriarch of the entire church. No questions of rank are involved, the bishops being regarded as *primi inter pares* among the priests of the church, and the patriarch as *primus inter pares*. At the same time, the Greek Orthodox church is showing much new power in the coun-

## Offers Rules for Church Behavior

DR. JOHN HAYNES HOLMES, pastor of the Community church, New York city, has drawn up a list of injunctions for behavior in church that the Christian Register calls "Ten commandments for attendants at any church." That may seem too serious a title to apply to them, but as to the need for some such list of reminders, many churches can testify. The suggestions, as Dr. Holmes printed them in his church bulletin, read:

- I.  
Thou shalt not come to service late,  
Nor for th' Amen refuse to wait.
- II.  
Thy noisy tongue thou shalt restrain  
When speaks the organ its refrain.
- III.  
But when the hymns are sounded out,  
Thou shalt lift up thy voice and shout.

- IV.  
The endmost seat thou shalt leave free,  
For more must share the pew with thee.
- V.  
The offering-plate thou shalt not fear,  
But give thine uttermost with cheer.
- VI.  
Thou shalt this calendar peruse,  
And look here for the church's news.
- VII.  
Thou shalt the minister give heed,  
Nor blame him when thou'rt disagreed.
- VIII.  
Unto thy neighbor thou shalt bend,  
And if a stranger, make a friend.
- IX.  
Thou shalt in every way be kind,  
Compassionate, of tender mind.
- X.  
And so, by all thy spirit's grace,  
Thou shalt show God within this place.

try. It is under the direction of Archbishop Savatij, who received consecration in Constantinople. An effort is being made to make this a national church also, in the sense of an entire freedom from the orthodox church in Jugoslavia.

#### Carnegie Fund to Finance World Church Congress on Peace

Geneva is to be the scene of an international religious peace congress to be held in 1928, according to an announcement made by the Church Peace union, founded by Andrew Carnegie. Eleven religions will send representatives proportionately to make up a world committee of 1000. These will include Christians, Jews, Moslems, Buddhists, Confucianists, Shintoists, Taoists, Hindus, Parsees, Jains and Sikhs. Questions of international justice and good-will will compose the agenda of the congress, which is expected to remain in session for 15 days. After two preliminary days for organization and keynote addresses, each religion will be given a day on which its representative can present an exposition of the topic, "What can my religion contribute to international justice and good-will?" The official languages will be English, French and German.

#### Des Moines Plans Follow Up for Campaign

Growing out of the recent religious emphasis week, reported in The Christian Century, 4,000 citizens of Des Moines, Ia., have bound themselves for a year of intensive study of the religious problems brought to light in that city by the campaign. Eight commissions have been formed, on prayer, youth, racial relationships, international relationships, human relationships, stewardship, evangelism and literature. Each of these commissions will have a definite membership, the total comprising the 4,000 who have enlisted for the follow up of the campaign. These commissions will meet on the third Sunday afternoon of each month, beginning in September and continuing through to May of each year, to hear reports of findings in the fields being studied and addresses by speakers of national reputation. Committees of these commissions, and the general executive placed in charge of the whole movement, will meet monthly to plan the campaign. Mr. Carl C. Proper, who was chairman of the local committee that planned the campaign, becomes chairman of the general committee in charge of the continuing movement. The first outspoken sign of opposition has come in the refusal of Rev. H. O. Meyer, pastor of Calvary Baptist church, to have anything more to do with an enterprise which includes such men as Sherwood Eddy, Fred B. Smith, and Henry H. Crane in its list of speakers.

#### Announce Courses for Women's Summer School

Berkeley Divinity school, Episcopal institution at Middletown, Conn., has announced the faculty and courses to be offered in the summer session for women, which opens on June 15. The regular faculty will teach, assisted by Rev. Herbert Parrish, of Christ church, New Brunswick, N. J.; Professor Wilbur M.

Urban, of Dartmouth college; Mrs. Mary K. Simkhovitch, of Greenwich house, New York city; and Miss Knight Bruce, of the Industrial Christian fellowship, London. The courses will deal with the historical background, the intellectual approach, the mystical interpretation, the aesthetic appeal, and the social challenge of Christianity. Standards for admission and examination will be the same as those prevailing in the divinity courses followed by men preparing for the ministry.

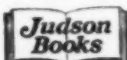
#### Speakers Announced for Indiana Religious Council

The annual meeting of the Indiana council of religious education, to be held

at Winona Lake, June 16-18, will be addressed by these speakers: Dr. William Lowe Bryan, president of Indiana university and of the council; Dr. D. W. Kurtz, of Macpherson college, Kansas; Dr. Robert M. Hopkins, of St. Louis, chairman of the executive committee of the International Council of religious education; Dr. W. Edward Raffety, editor of the International Journal of Religious Education.

#### To Enlarge Dr. Ewers' Church

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have a new auditorium and educational plant, to be built at a cost of \$350,000 or more. A new director of religious education, Fred W. Helfer, has come to the staff from a pastorate in New Kensington, Pa., and the membership and influence of the church is increasing rapidly. The Sunday evening forum services, now broadcast once a month, are taking up the consideration of questions suggested by ministers included in the list of 25

influential preachers chosen in the poll conducted by The Christian Century. The most recent bulletin carries the question suggested by Dr. William P. Merrill: "What relation has Jesus Christ to our present Christianity?"

#### Famous Detroit Churches Merge

Central and Woodward avenue Christian churches, Detroit, Mich., voted on

March 9 to amalgamate. The numerical strength of the two congregations was about the same, both being known throughout their denomination as leaders, both in community service and in benevolent causes outside local boundaries. Dr. Edgar Dewitt Jones has been pastor of Central, and Dr. Earl N. Griggs of Woodward avenue church. The home of the latter congregation was destroyed by fire recently, and, as the Central church was just about to undertake a building campaign, the time seemed opportune for a merger.

## Theological Students Stress Unity

ONE HUNDRED AND TEN DELEGATES representing 24 seminaries met from March 13-15 at Union Theological seminary, New York city, for a discussion of the common tasks which prospective ministers are facing. This was the first meeting of the Student Association of the Middle Atlantic Theological seminaries, an organization which has arisen as the result of a meeting of Y. M. C. A. and seminary student leaders held at Dwight hall, Yale university, two years ago. The meeting was brought about largely through the work of Francis Miller and Henry P. Van Dusen, student secretaries of the national Y. M. C. A., William Tolley of Drew seminary and John P. Jones of Union. Mr. Jones was the chairman of the conference.

The basic question on which the students were seeking light was, "How can we best prepare ourselves to meet the needs of the time as ministers of Jesus Christ in the world today?" The atmosphere of the conference was throughout one of frankness and courage in facing problems and difficulties, and of equally sincere conviction that with men working in the spirit of Christ they could be met and solved.

#### ORDAINED TO CHURCH UNIVERSAL

The conference was opened by three addresses on the spiritual life of the minister by Rev. Robert Russell of the subcommittee on theology of the Y. M. C. A., Prof. J. N. Davies of Drew seminary, and Dr. C. E. Jefferson of the Broadway Tabernacle. The keynote was sounded by Francis Miller when, observing that denominationalism was a relative term, he appealed to the students to go out into their work realizing that they were above all ministers ordained of God to his church universal. He was followed by Milton Stauffer who pictured the glorious tasks faced by the church on the mission field and urged the need of greater co-operation and unity. Christianity and international relations was the subject of a strong address by Kirby Page, in which he analyzed clearly the present organizations that are working for international peace and concluded:

"The attitudes and practices of the various nations which are now preventing the league from being more effective, will so long as maintained, also prevent any alternative plan of international peace from succeeding. When they are altered or abandoned to a sufficient degree to make possible any kind of effective international solution, then the barriers now blocking the league's progress will be removed and it will be free to develop into

the effective agency which is so sorely needed.

"That is to say, the success of the league, the success of the American movement for the outlawry of war, and any other constructive plan of international reconciliation, are all dependent upon the fulfillment of two primary conditions by the respective nations of the earth the willingness to surrender a sufficient portion of national sovereignty to make possible effective international action; and the willingness to depend upon international understanding and cooperation, rather than upon national armaments and military alliances, for security and justice. To the degree that these conditions are not met, all efforts to abolish war will be unsuccessful; to the degree that they are fulfilled, the outlawry movement will succeed and the league will develop into a really effective agency of security and justice."

#### STUDY HUMAN PERSONALITY

Saturday, Dr. Richard Cabot, of Boston, in a deeply moving talk stressed the need for a more scientific study of the human personality as an integral part of the minister's preparation. His talk was followed by a discussion led by Mr. Julien Bryan of the aims and adequacy of the seminary course. On Sunday morning Prof. W. A. Brown, acting president of Union seminary, and Dean C. R. Brown, of Yale, addressed the conference and in the afternoon the delegates assembled for a corporate communion conducted by Dr. H. S. Coffin of the Madison Avenue Presbyterian church, Prof. Forlines of Westminster seminary, and Chairman J. P. Jones.

The real significance of the conference is evidenced by the following resolution, which was unanimously adopted:

"We, the delegates to the inter-seminary conference of the student association of middle Atlantic theological seminaries, believing that true unity comes only through sympathetic understanding of each other are convinced of the supreme importance today of cultivating this understanding between all Christian bodies, and we resolve therefore to put into practice in seminary and ministry all cooperation that will lead to a united presentation of the Christian gospel."

The association adopted a constitution providing for annual conference in the future and elected the following officers: Julien Bryan, Union Theological seminary, chairman; Duane Ogden, Alfred seminary, vice-chairman; John Thornton, Crozier Theological seminary, secretary and treasurer.

#### Sermon Topics Raise Live Issues

The sermon topics announced by Rev. Hugh Robert Orr, minister of All Souls Unitarian church, Evanston, Ill., for use on recent Sundays indicate a line of

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thought seldom presented in the pulpit. On the first Sunday Dr. Orr discussed, "Why races become extinct," with these sub-topics: Why animal species have died out. Have races an age limit? Is the human race in its youth or senescence? The following Sunday the topic was "The social elimination of intelligence," taking up over-specialization and brains; industrialism, militarism, urbanism and natural selection; saving the morons and eliminating genius. On the third Sunday the question was asked, "What is the matter with progress?" and consideration was given science in the hands of savagery; man as nature's outlaw; and the morality of nations. The final question raised was, "Can mankind find the way of life?" Under that title Dr. Orr asked, Must civilization die again? Can mediocrity save us? Where intelligence points, shall we follow?

#### Nebraska Church Plans for New Building

First Christian church, Lincoln, Neb., is planning a new church building, which, when complete, will provide a complete plant for a 7-day community church type of service. The cost will be about half a million dollars, of which about half will go into endowment. This is the largest congregation of this denomination in Nebraska.

#### Have Largest Week-Day Church School Enrolment

Kansas City, Kan.; Bridgeport, Conn., and Rochester, N. Y., now rank as the three cities with the largest enrolment in week-day schools of religious education. All three have more than 10,000 children in schools of this nature. Rochester, the latest to inaugurate the system, has 10,096 enrolled.

#### The Influence of a Fire

Recently the Methodist church at Alexandria, Neb., burned. Rather than rebuild, the Methodists agreed to withdraw from Alexandria in return for the withdrawal of the Presbyterians from Table Rock, a town nearby. As a result, there is a single Presbyterian church to care for the one community, and a single Methodist church to look out for the other.

#### "Every Sunday Club" Solves Old Problem

First Methodist church, Peekskill, N. Y., feels that it has solved an old problem, that of bringing Sunday school children into the church services, by the organization of an "Every Sunday Club." After a recent revival, as a result of which a large number of preparatory members were added to the church, the pastor, Rev. J. C. Eason, set about pledging those Sunday school pupils who would to attend church services every Sunday. More than 200 have done so.

#### Harvard Daily Questions Chapel Use as War Memorial

Harvard university is agitating the erection of a new chapel. It is also considering some form of memorial to the Harvard students who gave their lives in

the world war. With a campus already crowded, it has been suggested that the two projects be combined, and that the chapel be made a war memorial. To the architectural sagacity of the idea, the Harvard Crimson, famous university daily, assents. But it raises the question editorially as to the fitness of employing a religious edifice as a war memorial. "There is only one possible question which may be raised against this proposed union of ideals," says this student paper. "A chapel or a church is primarily a structure consecrated to religion, which is permanent and universal in character, which must regard even the finest elements of war as at best necessary evils. Even though a war memorial would commemorate the highest qualities of devotion and self-sacrifice, these would be inseparable from a conception of patriotism which is purely national. The ideals of religion must be kept above and beyond all considerations of race and country. There is in this combination of aims almost an element of incongruity. The need of a new chapel has been definitely established. It is also both fitting and desirable that the bravery and the high idealism of those who gave their lives to the service of the country be not unhonored. But in a doubtful joining of the two purposes, there is a danger that though the first may be achieved, the clear individuality of the second may become unhappily clouded."

#### Facts as to America's Rural Churches

The Institute of Social and Religious Research of New York city, which has just completed a study of the religious conditions in all American communities with a population of 5,000 or less, says that there are 101,000 Protestant churches very unevenly distributed among such communities at the present time. One-seventh of the rural communities of the country are without churches. On the other hand, rural districts, particularly in the east, south, and middle west, suffer badly from overchurched. One out of every five rural churches receives home mission aid, and more than half of these subsidized churches are in active competition with other subsidized churches. Seven out of every ten churches have only part of a pastor's time. One-third of the rural pastors work part time at some other occupation in order to supplement their incomes. The average annual salary is equivalent to \$1,150 and a house. Two-fifths of the rural churches are standing still or losing in membership; one-half make an annual gain running as high as 10 per cent. The total membership is 16 per cent of the rural population.

#### Caste and the I. Q.

Can the Hindu caste system stand up under the examination of a modern intelligence test? That is what they are trying to find out at the Raewind boy's school, a Methodist institution in the Punjab, India. An intelligence test is being given to 60 Brahmin and 60 non-Brahmin boys, and the intelligence

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quotients of the two sets will be compared. Then what will happen to another claim of innate superiority?

#### Methodists Complete Shrine Renovation

With the completion of repairs costing about \$30,000 on City Road chapel, London, and Wesley's house adjoining, that center of Methodist interest is in better condition than it has been for many years. The life of London has almost engulfed the spot where so much of the Wesley ministry was carried on, and where the great evangelist was buried. But, with the work of restoration completed, together with the restoration of the Bunhill Fields cemetery, just across the street, the tourist tide should again flow heavily toward the spot. It is in Bunhill Fields that John Bunyan, Isaac Watts, and Susannah Wesley are buried.

#### Raise Pigs to Support Missionaries

Although the Baptist church at Caldwell, Ida., felt that it was carrying as heavy a load of benevolences as it could manage, the visit of missionaries from India stirred it up to a desire for further participation in the work of the church abroad. In order to raise the additional funds desired a pig club has been formed. The leader secures pigs at the age of ten days. Every member of the club takes one, raises it, sells it, and turns the receipts in to the treasurer. Half the money goes into the local church treasury and half into the missionary treasury. And of course the club has its slogan: "The price of pigs publishes peace through pious preachers!"

#### Student Fund Helps Many in Europe

After four years of effort the student friendship fund, a fund gathered and administered by students of America in behalf of students in Europe, has aided financially 175,000 impoverished students in other countries. Last year 3,000,000 meals were served needy students in Russia, and \$60,000 worth of clothing distributed. The fund has enabled European students to establish their own kitchens, printing presses, shoe repair shops and rooming houses, which, once established, are maintained without aid from the fund. No finer piece of international service has come out of the United States in these post-war years.

#### Philadelphia Is Roused By Fosdick Invitation

In a series of Lenten services being conducted in Philadelphia, Dr. Harry Emerson Fosdick was to have been one of the speakers. An acute attack of laryngitis caused Dr. Fosdick to cancel the engagement, together with others, but not before it had given Philadelphia plenty of newspaper copy. The series is being held in the Arch street Methodist church. Trustees of that church gave newspaper interviews in which they said that they would not allow the doors to be opened for a meeting addressed by Dr. Fosdick. The executive secretary of the federation of churches, Dr. E. A. E. Palmquist, then

announced that the meetings had been transferred to a theatre and the Academy of Music. A desire for more room than the church afforded was the official reason given for the move. Forty Presbyterian clergymen, led by Dr. Clarence E. McCartney, moderator of the Presbyterian general assembly, then drew up a formal protest against Dr. Fosdick's appearance under the auspices of the federation. Dr. Floyd W. Tompkins, president of the federation, gave out an answer to the protest, in which he endorsed the position taken by the Presbyterian ministers, saying, "I make my protest clearly and strongly, without any influence otherwise than the guidance of the Holy Spirit." And in the meantime, Dr. Fosdick became sick, and the engagement was cancelled.

#### Reaffirm Roman Catholic Position

Bishop Gore, of the Anglican church, was recently quoted in *The Christian Century*, as expressing the belief that, with the recent conversations at Malines, as much progress as is possible for years to come in the way of reunion between Rome and Protestantism has been achieved. "I frankly own," the bishop said, "that I see no way over the enormous dogmatic obstacles which Rome has interposed." In commenting on the report, the Jesuit weekly, *America*, says that Anglicans have been "trying to learn through a formidable mechanism what they could easily learn from a penny catechism. What they cannot understand, it would appear, is first, that the Catholic church actually claims to be the one church authorized by Jesus Christ to guide, instruct and rule the souls of men in all matters which pertain to faith and morals, and next, that the Catholic church cannot possibly recede from her claim, or admit that her commission may be shared by any ecclesiastical organization whatsoever." Which is plain enough language, it would be imagined, to satisfy even an Anglo-Catholic.

#### Introduce New Vow Into Pennsylvania Churches

Presbyterian churches in eastern Pennsylvania are beginning to use the so-called Bethayres vow in large numbers. The vow, written by Dr. C. T. Edwards, of the Huntingdon Valley church, reads: "Unto God I make new vows. I solemnly renounce the sins of the time, spiritual indifference and selfishness and lawlessness. I will resist temptation and all wrong thoughts and deeds. I will work for brotherhood and show more kindness. I will do my daily work as if for God. I will pray and strive to keep the teaching of Jesus. I will trust God's grace and fear not. So help me God!" In many churches the vow has been taken publicly, at the close of impressive congregational exercises. No attempt is being made to secure a record of the number taking it.

#### Chaplain Testifies to Japanese Friendship

Chaplain M. M. Witherspoon, of the U. S. S. Colorado, gave evidence of the sort of service in the interest of international peace possible from one in such a

position during the recent visit of the Japanese fleet to San Francisco. In the church bulletin of his ship, Chaplain Witherspoon, who was formerly stationed in the far east, said: "The Japanese are our friends. The chaplain has had an opportunity to visit all the larger cities of the Japanese empire. In his travels over the world he was never treated more courteously or more open heartedly than by the Japanese. Ever since Commander Perry opened Japan to the trade of the United States in 1855 the Japanese have turned a friendly greeting to us. Our missionaries have taken Christian ideals to them. Our school teachers brought them

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### Law-Breaking of Wealthy Makes National Problem

Fred B. Smith, executive secretary of the committee of 1000 that is promoting a law enforcement campaign throughout the nation, is just back from a tour that covered most of the cities west of the Mississippi. Mr. Smith is frankly concerned as to the situation. He admits a startling laxness in obedience to the laws. He does not think that this is wholly, or even mainly, the result of prohibition. Neither does he blame it on the after effects of the war. He feels that there would have been as much law breaking if there had been no national prohibition law. In fact, he says that all laws are being broken with about equal disregard. Mr. Smith puts his finger on the lawlessness of business and professional men, and a certain type of society woman, as the greatest cause of the evil. Among these there has grown up a contempt for any law, from the laws governing the driving of automobiles to murder and worse. The wealthy and prominent are held to be above the authority of the ordinances, and sometimes they are able to demonstrate their immunity. Until this condition is remedied, Mr. Smith has told his committee that there is little chance for any striking betterment in conditions.

### Speakers Announced for Milwaukee Convention

The annual convention of the Religious Education association will be held in Milwaukee, Wis., April 22-25. The first day's sessions will be given to the professional meetings of directors and ministers of religious education, and workers in week-day schools of religion. These will be addressed by Dr. W. A. Squires, of the Presbyterian board of education; Rev. Nathaniel Forsythe, of Whiting, Ind.; Rev. J. B. McKendry, of Oak Park, Ill., and Miss Blanche Carrier, of Dayton, O. Among the speakers at other sessions of the convention will be Pres. Donald J. Cowling, of Carleton college, Northfield, Minn.; Rabbi Louis L. Mann, of Chicago; Dr. Albert Parker Fitch, of Carleton college; Rev. Gaius Glenn Atkins, of Detroit; Rev. Ernest Thomas, of Chicago; Rev. William P. Merrill, of New York; Prof.

Gerald Birney Smith, of Chicago; and Dr. Harris F. Rall, of Evanston, Ill. The discussion leader for the entire conference will be Dr. Herbert Wright Gates, of the Congregational Education society.

### Would Require Prayer and Oath of Allegiance in Schools

The legislature of Connecticut is now considering a bill that would require the recitation of the Lord's prayer and the oath of allegiance to the flag as a part of the opening exercises in all public schools in that state. There is said to be strong support for and no opposition to the bill.

### Northfield Announces Its Summer Program

Beginning with the young women's conference on June 24, Northfield will have its regular round of gatherings next summer, including the woman's interdenominational home mission conference, the conference for women's foreign missionary societies, the conference for religious education, the general conference, and the Massachusetts Christian Endeavor institute. British visitors on the program will include Dr. John A. Hutton, of Glasgow; Rev. W. Fearon Halliday, of Bournemouth; and Rev. James Reid, of Eastbourne. Among the American speakers will be Dr. Harris E. Kirk, of Baltimore; Dr. Henry P. Sherrill, of Boston; Pres. William L. Poteat, of Wake Forest college, N. C.; Mrs. Lucy W. Peabody, of Boston; Mrs. Helen Barrett Montgomery, of Rochester; Prof. James P. Berkeley, of Newton, Mass.; Rev. John W. Suter, Jr., of the Massachusetts Episcopal diocese; Mrs. E. C. Cronk, of New York; Rev. Alexander Zabriskie, of New York; Prof. Frank Clelland, of Boston; Mr. Melvin Trotter, of Grand Rapids, and Rev. Miles W. Smith, religious education secretary of the northern Baptist convention.

### Liverpool Cathedral Opens Pulpit to Free Churchmen

At the consecration of the Liverpool cathedral the bishop of Liverpool went out of his way to express his good will toward the free churches of the city. That the expression was more than one merely of words is indicated by the invitations now being extended to non-Anglican ministers to occupy the cathedral pulpit one Sunday evening in each month.

### Illinois Rector Forms New Church Organization

The rector of Christ Episcopal church, Springfield, Ill., Rev. Jeremiah Wallace, is responsible for a new organization within that congregation. It is called the Old Fogeys club. The obligations of

membership require that a man stay at home with his family at least one night a week. Mr. Wallace designs it as an antidote to the social disintegration that he thinks results from too many lodge meetings.

### Holds Lay Job; Thinks He Should Be Layman

Rev. Grube B. Cornish has resigned his ministerial parchments as a member of the Maine conference of the Methodist church. Mr. Cornish has, since 1923, been secretary of the Maine state board of charities and corrections. He feels that, in such a position, he can "better serve the interests of the church and state as a layman."

### Lafayette Churches Unite for Lenten Campaign

Protestant churches of Lafayette, Ind., are conducting a vigorous evangelistic campaign during the period of Lent. In

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launching the campaign a united communion service was held in the First Christian church on the afternoon of Sunday, Feb. 22, in which practically all the Protestant ministers of the city, and a group of selected laymen, participated. In the evening a general exchange of pulpits, which included the Episcopal church, took place.

## MONTEVIDEO CONGRESS OPENS

(Continued from page 449)

commissions studying the same subject. There has been a remarkable extension of legislation and institutions for the promotion of public health and the physical virtue upon which health depends. Government efforts have ranged from the banishment of yellow fever from Guayaquil, to the establishment of public clinics in Caracas and tuberculosis hospitals at Santa Fe and Cordoba. These have been widely supplemented by private foundations and agencies, such as the Chilean League for Social Hygiene, the medical society of La Paz, maternity hospitals, free lecture courses, and numerous schemes of local sanitation.

Allied with these goes the movement for temperance reform, at its strongest in Chile and Argentina, but felt throughout the continent, and making rapid advance. And even more significance may attach to the growing labor movement, and to the demands for social reform being made by the student classes, which, in many cases, are linking themselves with the workers.

In the face of these conditions the congress was told by its investigators that the fields most plainly "unoccupied" by evangelical work are not only the geographical portions of the continent in which there are no churches, but the social groups that are out of any religious touch whatever. Conspicuous among such groups are the five or six millions of "intellectuals," the university students, the immigrants from Europe and Asia, and the members of the labor organizations. For all of these a new type of approach must be devised.

### EDUCATIONAL PROBLEMS

With this background, the congress turned naturally to consideration of the educational phases of evangelical work and the production of literature. The bridging of the gap now existing between the highly educated aristocrats and the densely ignorant masses is the basic educational problem in every South American country, and the congress began to study the question as to whether the

## Background Books for the MINISTER

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churches could make a contribution of value in the solution of that problem. In the field of literature as well, while great lacks were discovered, mostly in books on pedagogy, sociology, juvenile literature, ethics, the application of science to modern life, inspirational works, and books showing the application of religion to life, the congress was forced to go very slowly in arriving at any conclusion as to what the evangelical forces could do to help.

#### REPORT RAISES VITAL ISSUES

From the report of the commission on evangelism, of which Dr. Charles M. Braden, of Chicago, was chairman, it was evident that the congress, before its adjournment, would have to give serious consideration to the application of the social ideals of the gospel to South American problems. It is not usual to hear, as did the delegates at Montevideo, a report on evangelism in such terms as these:

"There is opened up the whole field of industrial relationships, of racial relationships, of commercial relationships, of relationships to governments, of international relationships. Has organized evangelical Christianity in South America anything to say on these important subjects? Has it any message to the working-man as to his relationships with his employer? Has it any message to the employer regarding his relationships with his workingmen? Has it anything to say regarding the profits which a man may legitimately take from his business? Has the church any message as to the right of the labor-

ing classes to a larger share of the fruits of production? Has it anything to say as to the number of days a man shall work in a week, or the number of hours during which he shall work within a given day?

"There are many social questions regarding which evangelical Christianity ought to have some word that cannot be reviewed in a report such as this, but one or two more seem worthy of particular mention. Has evangelical Christianity any word to say as to the militaristic policy of the land in which it is working? Have the churches any distinct mission of peace and international good-will?"

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Vondel, by A. J. Barnouw. Scribners, \$2.00.  
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The Autobiography of a Mind, by W. J. Dawson. Century, \$2.00.  
Our Debt and Duty to the Farmer, by Henry C. Wallace. Century, \$1.75.  
The World and Its Meaning, by G. T. W. Patrick. Houghton, Mifflin, \$3.50.  
The Monuments and the Old Testament, by Ira Maurice Price. Judson, \$2.50.  
Experience and Nature, by John Dewey. Open Court Pub. Co., \$3.00.  
The Indestructible Union, by William McDougall. Little, Brown, \$2.50.  
The Prophets and Their Times, by J. M. Powis Smith. Univ. of Chicago Press, \$2.25.  
I Believe in God and Evolution, by William W. Keen. Lippincott, \$1.00.

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The Four Gospels and the Christian Life, by Walter B. Denny. Pilgrim Press, \$1.00.  
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Prayers at Bethany Chapel, by John Wanamaker. Revell, \$1.25.  
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The Churches of Rome, by Roger Thynne. Dutton, \$2.00.  
Pontifex Maximus, by Mary Raymond Shipman Andrews. Scribners, 75c.  
Psychology for Bible Teachers, by Edward Aldridge Annett. Scribners, \$1.00.  
The Fight on the Standing Stone, by Francis Lynde. Scribners, \$2.00.  
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